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Historical.

Dr. Joseph Priestley.

n honest man, was born in England on March 733, old style. He learned Latin and Greek

several other languages. His parents were zealed

rsons who held very different religious opinio

ne arrived at maturity he declared himself to be

favor of the doctrines of Arminius, though he

alvanistic communion, because he said that

not altogether reject the doctrines of the Trinity of the Atonement. He was refused admission in

had doubts as to the liability of the human race the wrath of God and pains of hell forever. It

few years he renounced nearly all the theologic

and metaphysical opinious of his youth, and en

braced the heterodox side of every question.

became a minister at a very small salary—his

ible doctrine of remission of sin, and that t

great talent and amiability, and from this time, it

uay be said, his literary career fairly began. He

made the acquaintance of Franklin in London

from whom he received books which enabled him

to v 'te the "History and Present State of Electric-

ublished other works of a scientific character and

pursued his studies with great energy. While at Leeds, he agreed to accompany Captain Cook on

his second voyage, but certain ecclesiastics having

This was published in the year 1767. He

leath of Christ was not a proper sacrifice, nor s

Dr. Priestley, whom Franklin justly esteeme

an early age, and during college vacation stud

The discussions which ensued on this subject

an effect on the mind of young Priestley, and be

NO. 5

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PHILADELPHIA, SATURDAY, DECEMBER 28, 1878.

Lectures and Essays.

## MEDIUMS AND MEDIUMSHIP.

SIR.—The time or state in the history of modern Spiriturlism has now arrived for the attainment f some knowledge of the law which is operative in the production of the phenomena which are produced through certain persons who are called me-

As yet, it is a question with many who have scientifically investigated and experimented with the phenomena, whether spiritual or disembodied beings have anything to do with the matter, pre-ferring rather to think that it is the exhibition of a force of power inherent in the human organism, and which has always been there, and, therefore, in no wise supports the claim put forth by simpleminded Spiritualists, viz., that they are produced by spiritual or disembodied beings; so it follows that the very phenomena which are intended to prove the continuity of life in other than human or embodied form, are insufficent as evidence to demonstrate this all-important fact to the scientific

But the scientists who adopt the negative theory, go far beyond their province in making such assertion; it is theirs only at the present stage of the movement to investigate (if they will) and record the facts or the results of their experiments, and leave the theory to others who are qualified by their mental and spiritual attainments, to study the law and propound a philosophy that shall be in accord with the facts so far as known.

The first law is that of attraction for like draws to like, and the medium is merely the focus in which the two factors meet for the time being. By the "two factors" I mean those beings who are invisible to the mortal eye, on the one hand, and the sitters at seances on the other; and the second law is like unto the first, viz., the law of projection, by which is made manifest in objective form that which is subjective; or, in other words, spiritual phenomenon is the reflection of the mental states of those who take part in meetings where such is produced. Every one who attends what is called a seance inevitably draws those spirituel beings who compose his or her mind (for it should be remembered that the mind is only a term used to express the inner man, which is as real and substantial as the outer body itself), and to the clairvoyants these are more or less visible, and are frequently described as composing an innumerable number; in short a mundane seance itself is but a reflection of what is transpiring at the same time in the spiritual world, and is to that what the shadow is to the substance This knowledge will help to unravel many of the mysteries of mediumship, and dispose genuine students of spiritual science to be more charitable

tations, if through a medium, are the result of imperfect conditions, partly in the medium and partly such a grand consummation. Quest onable and apparently fraudulent manifesin the sitters; and because they are spiritual in

and less exacting towards mediums, who to the

uninitiated sometimes appear as charlatans and im-

the failure to produce conviction of their genuine ness is due to the undeveloped state of both, but mainly of the sitters.

mediums, but apart from the risk of exposure, hu

not convicted and imprisoned; medial power is genuine, and that surrounded by favorable conditions and those well qualified to udge in occult phenomena, the manifestations have been more pronounced than even before such alleged exposures.

In the face of such experiences, surely those call-

I do not question the honesty or the motives of medium exposers (where such are Spirltualists), but their wisdom in allowing their impulses to warp their judgment, in condemning as intentional fraud what, with better knowledge, would be seen to be a manifestation of their own imperfect pewers of judgment, and a reflection of their own spiritual

I have aforetime referred to the worthlessness of material tests as applied to spiritual manifesiations for spiritual phenomena can only be truly valued by the application of spiritual tests—and these are nothing more and nothing less than mental and spiritual states which we ourselves bring as conditions for the exhibition of the powers of supra mundane forces and spiritual intelligences; and the fact that there are flaws and failures only proves the action of the invisible operators, who allow these to form a part of the programme for a wise and beneficent purpose, and when it is given us to advance to interior knowledge, we shall see that there is design in all, and that these very flaws. failures, and fancied frauds, instead of retarding, serve to advance the progress and expansion of the mighty movement known in our day as Spiritual-

even such exhibitions become wearying and insipid; hence so many who have even satisfied themselves of the genuineness of the phenomena withdraw from further investigation, and leave it as a mater that requires too much time and attention, or

to all who befriend and support them. The pub- tions and sub-sections, to suit all tastes and creeds? of results obtained, and facts carefully re- Thus, in a hundred years to come, it may not seem corded, will draw all who can be benefited, and as I strange to the purchaser, to order a pint, a quart, or

for the rest they can walt and must bide their time. The money element in Spiritualism is pernicious, and any who enter into its ranks with no higher motive than to make a living out of it will find their hopes frustrated, for the great powers and Intelligences who are working behind the scenes, who give so freely without money and price, have a different and higher object in view, and will not allow their precious gifts to be prostrated for such purposes, and mediums and others who speculate upon a monetary success are reckoning without their host. The primary element in mediumship must be the recognition by its possessor that its use s not for the purpose of exciting curiosity by the exnibition of prestidigitatorian feats, but to raise man kind from a grovelling and selfish materialism which knows and acknowledges no God but self and which ignorantly sacrifices the past and the fu ture for present gratification, and more—that it is intended to demonstrate the immortality of the

oul, and the conscious, continued existence of the individuality after the death of the body.

The value of mediumship is twofold, for it is operative at the same time in two worlds—the world f spirit as well as the world of nature-and the enefits are applicable to spirits and mortals. When this fact is recognized, mediums wili no longer be neglected and allowed to struggle with poverty and adversity, and by the necessities of heir position be so frequently obliged to expose hemselves to hostile and repulsive influences and conditions, but they will be cheerfully maintained in such circumstances as will be best suited for the

evelopment of their special powers. Who has yet realized the fact that much of the questionable morality or mediums is due more to he influences which they absorb by coming in contact with promiscuous assemblies, the virus from whose poisons their system, than to their own perversity? And yet this is at once apparent to an astute observer of phenomena, who detects immeliately the variation which is caused by the introduction of new elements into a regularly ordered

Public trance mediumship is the highest and best form we have at present, where a whole assembly (uuconsciously to themselves) rendered quiescent and subservient to the will and power of the controlling intelligences. As yet these are invisiole to the outer eye, but the time is coming when they will be able to build up a representative materialised form from the medium, and address even public audiences in propria persona. I have witnessed this already, where three of us met together na private seance; and what was done for three will be done (when conditions are developed) for three hundred and three thousand assembled at one time and at one place, and then a sceptical world may be convinced that mediumship is not jugglery and imposture.

This crowning result can only be obtained by paient and self-sacrifice on the part of mediums, and specially of wise and sympathetic supporters who will take care of their mediums by administering to their wants and necessities, and surrounding them with such elements as will afford conditions for the

a yard (according to the manner of its escape) of which the effect of harmonious and discordant the sermons of Talmadge or Spurgeon or Beecher; notes were an example. What was true of the sense so many yards of a parliamentary speech of the nineteenth century, all the better for the keeping; and finally, when the market shall become overloaded (after the usual custom)-

## "At auction—Going! going! Shaken before taken"—

two bottles of "Canon Farrer on Hell," going gone!-five dollars each; or, at a later day, ten cents. No bid at all, for the opposite side of the question. Here goes ten bottles of "There is a Hell," knocked down to a second-hand man in South street for a sign to bring custom; and a "Here goes a job lot-say a quarter, gentlemen;" "Temperance lectures by Gough" nicely put up for country use, and a few bottles of Moody and

Following up this thought, what next may arise? Since the idea is entertained of there being nothing new under the sun, that every invention but repeats itself, may we not find among the rnins of Pompeii and other disentoombed cities of the ancients, bottled up beneath the debris of ages, soluand arranged them to suit the taste of the century: tions to many of the scientific problems of the day, and may be, light upon a cask containing intact the thunders of Demosthenes and the wisdom of Plato; possibly old Solomon himself; and after we have revised and after the phonograph shall have become a thing of the past, we may stumble upon the philosopher's stone, and discover the

# "Elixir of life! Life! life! beautiful life! We sail on thy crystal stream."

As we have wandered from the stage-coach our

ideas have advanced apace with these improvements, even gone before them, so that steam can scarcely keep up with us. Nothing short of air canoes will satisfy the next generation, if they keep on at the present high rate of pressure; and no doubt, the children of the future will launch their little boats into the air as merrily as they do their kites, and each member of a family will own, in his right, a pair of wings to use at pleasure. The farmer may hang his wings behind the kitchen door, while the gentleman of leisure keeps his in the library. Those too poor to purchase, will be supplied by government. All custom-house officers and city councilmen will use the public wings while on duty. This sounds like a Fairy tale, and so did all the inventions of the past. For a time, all efforts to bring into notice the sewing machine were laughed at. Now look at the variety of such machines that have spread over the land, with their multiplied improvements. Look at the printing press, compared with the facilities which existed before Benjamin Franklin bottled the lightning. Our grandfathers crossed the ocean in fear and trembling, the terrors of the deep being aggravated by long and disastrous voyages. Now, the iron steamer rides upon the sea, having as many conveniences and comforts as an "Astor House" or "Continental:" so that

"A life on the ocean wave" is safe as one on land rine post office, transporting its messages of love extent was this true, that the name of the Supreme from shore to shore amid the leviathans of the Being whom Christians believe in the

of hearing, applied to all the senses more or less. There was a set of feelings neither pleasures, pains, nor sensations, but which were produced by two sensations coming together into the mind tn a par-ticular fashion. Supposing a man with no sense except sight to be brought up in darkness, and that here came within the field of his vision a red light, that man, for the first time, would have a state of consciousness, a sensation of redness. If, shortly after, two red lights appeared, he would have, not only two sensations, but a feeling of coexistence. If one red light appeared, and then another, there would then arise the peculiar feeling or state of mind called succession. If one red light and one green appeared, there would arise at once the feeling of difference. These three sets of feelings were what were turned feelings of relations—the relation or feeling of existence, the feeling of succession, and the feeling of similarity, or its contrary, dissimilarity, and they were the sum total of the primary contents of consciousness. It was out of these mate rials that everything we think about, say, or know, s built up. Explaining next that wonderful power of reproduction in the mind of states which have already existed, which is called ideation, he dealt next with beliefs. Beliefs were of two kinds—beiefs relating to the past, called memories, and beliefs relating to the future, which were called expectations; and both, he contended, could be generated by experience. In conclusion, he dwelt on the debateable question of the connection between mental and corporeal phenomena.

### WHITHER ARE WE TENDING?

A littie over one hundred years ago this governnent was established upon what was believed to be a perfectly unsectarian basis and upon the highest principles of liberty and equality in religion for every person in it. It was intended that Jew and Gentile, believer and unbeliever, Brahminist, Buddhist, Mohammedan, Deist, Atheist, pagans of all kinds as well as the believers in the dogmas of Christianity should find here a quiet home and be allowed to entertain their honest views without fear of molestation on account of their religious opinions. When the Constitution of our country vas framed it was not intended to lean with any more favor to one system of rellgion than to another, or to one creed more than another. Among the official utterances and acts by our first President, George Washington, was his signing a treaty with the government of Tripoli, wherein he solemnly declared to the representative of that government in the document which he issued that "the Government of the United States was in no sense Christian Government, and was not based on the Christian religion." The Christian religion, of course, was freely allowed to exist here the same as all other systems which the people preferred; but the Constitution did not recognize it as being any more true than other systems, nor was it enjoined upon the people to accept or yield obedience to. To this

mind and matter, which has lasted from eternity, and which will end, but with eternity. Shall mind be considered mortal when you know that matter is immortal? Every principle of analogy forbids such a conclusion. But the Atheist will tell you that mind and the principle of life are one and the same. Physiologists of the present day will tell you, also, that matter, with its lifeprinciple, is changing its form once in seven years. According to this fact, if it be a fact, you are en-

nation and the government strictly a Christian government, when to not be a Christian would simply imply a loss of all right to the protection of the government and the rights which freemen had be-For several decades matters continued on in this

minion and power of the Church have steadily increased.

Men have been forbidden to testify in our courts of justice and to sit in tho jury box because they did not believe in Christian theology or the Jewish and Christian deity. Men have been consigned to prison because they did not possess the requisite faith in Christian doctrines, or were guilty of what is termed blasphemy or speaking irreverently of God, the Holy Ghost, or their Son. The rule and influence of the Church has increased from year to year until there is now great danger that the old landmarks of liberty will be removed, and the guarantees of liberty and equality for all are about to be removed, and the safeguards of protection for unbelievers will be broken down. It has become easy to arrest leading skeptics and atheists, if not upon a charge of unbelief or blasphemy then to trump up a charge of immorality, indecency, and obscenity which an unconstitutional law has made possible to be done, and to throw them into prison upon this dishonest pretense, while those professing faith in Christian theology may go scot free, though

All Church property in the country is exempt from taxation, while the unbelievers are taxed the heavier in consequence to make up the deficiency thus produced. Clergymen of the Christian faith freed from taxation, are saddled upon the country in the form of chaplains in the army and navy to teach the dogmas of the faith at the expense of the public treasury, which unbelievers have to do their full share in supplying. Nearly all the places or and emolument are given to the professors of the popular faith, and if an unbeliever applies for a position, or offers himself as candidate for any office, the very fact of his want of faith is raised as an insuperable objection to him.

The clergy have become a great power in the land, and are often the leaders of parties and the formulators of public opinion. Some of them ob tain salaries of \$10,000 to \$20,000 per year for a few hours' service per week, and they are usually found to be in sympathy with the capitalists and monopolists of the country, who are constantly crushing the laboring masses, pressing out their very life-blood, and making paupers and mendicants by the hundreds of thousands, while the rich are steadily growing richer and more exacting upon the downtrodden masses. This unfortunate state of things forbodes great trouble in the not distant future of of this fair land. The capitalists are becoming richer and stronger, while the masses are becoming more and more impoverished. The clergy or the leaders among them seem invariably to take sides with capitalists, the aristocrats of the money

An ominous danger which threatens the princi-

ples of American liberty is foreshadowed in the doctrines uphold by prominent members of the clergy Take for instance a letter from the Rev. Mr. Thomp son, now in Prussia and who has been a distinguish ed clergyman of New York, which letter appeared in a late number of The Independent, in which it was recommended that this Government enact measures to prevent immigration of European So cialists to this country on the grounds of their unbelief in the dogmas of the Church and their disinclination to acknowledge allegiance to political theological and financial rulers. This is a decided departure from the original principles of Government, and it is quite sufficient to awaken the live liest apprehensions in the minds of the true lover of liberty as to the dogmatic rule that awaits us in

Of a similar character was a late editorial in the

Christian Union, one of the leading organs of the Church, in which it set up the argument that inasmuch as there was no embargo upon the importhe year 1808, since which time it has not been legal to import slaves, that now the Government has the right and should assume to decide who it does not wish to immigrate to our shores and to say who may come into our country from foreign lands and who may not, implying that immigrants of an objectionable character, or not of such habits or beiefs as may be desired, shall be prevented from entering our ports or becoming citizens of this Re-

Here are grounds for the gravest apprehensions to every lover of the liberty bestowed upon this country over one hundred years ago. When we see the monopolies of the country—of which the ecclesiastical is by no means the least—we may well look around us and arouse ourselves with welltimed misgivings of what we are coming to and what our would-be rulers and dictators will do to us next -what the next blow at the liberties which we cherish near to our hearts. Let us not be slumbering away our day; let us not sit supinely at our posts and let the boon of liberty too easily be taken from our relaxed grasp. Let us arise in our strength and, as long as life lasts, defend the rich bequest o To attend to these existing evils is the legitimate work of the National Liberal League; and it is to be hoped that they may ere long become strong enough to produce a healthy check upon the

#### Mind and Matter-Their Relations to Each Other.

"Listen, oh, man. A voice within you speaks hose startling words, 'Thou shalt never die.' Atheist strives here to make you believe that the short span of life here is all there is of heaven and eternity that man may claim. He tells you that all things-mind and matter-come and go by chance. He cannot make you believe it, because he is insincere himself; and notwithstanding his strong asseverations, he does not believe what he objected to the latitude and longitude of his theo professes. His eagerness to make proselytes is a logical views, refused to sanction the arrangement tacit acknowledgement of the fact. He does not and he did not go. His public position during a desire converts for their good, because, according part of his life was rather hard. In Paris he was to his theory, mind and matter are synonymus considered the only one, the sayans of that city had considered the only one, the savans of that city had terms. They have alike one common end. Then ever known, of any understanding, who believed why his proselyting efforts? Because he desires to in Christianity, while at home he was treated as strengthen his unbelief. If he argues the mortalan Atheist. To put himself right before the pubty of the soul from the mortality of the body, then lic he published in 1777 an essay relating to matter

We know that no portion of matter has been phosis changes the same matter into the a

says \$250 per year; and during this part of his line published a work in which he repudiated the isfaction for sin. He believed that "Christ wa simply a man and no more, nor claiming to b wrongs here indicated .- Truth Seeker, N. Y. Trinity, or of the Atonement, was warranted by Scripture. He married Miss Wilkinson, a lady of

added or destroyed since the creation of the uni- holds that hopes of resurrection must rest solely on verse, and none will be annihilated though the the truth of the Christian revelation, and that on principle of life end in that form only to re-appear n another form of matter.' There is no destrucin the forms, first, of plants

and spirit. In this work he materializes spirit and at the same time partly spiritualizes matter. He

earth should continue in existence for millions of science they have no foundation whatever. The years. The changing of form in matter is by no doctrines of a revelation and resurrection appeared means an end of the existence of matter. The to him to have supported one another. In 1786 he published a history of early opinions concerning Jesus Christ, and this publication led tion of the life-principle itself. On the decomposition of animal matter, every particle is re-animated about eight years before. The doctrine, between in the forms, first, of plants.

you possess nothing, neither mind nor matter, in

common with what you called yourselves ten years

not know that if such was the case, that three

fourths of your enjoyments would be extinguished

in spirit life? You, of course, could remember

nothing farther back than seven years; inasmuch

as the mind, spirit, or living principle, upon which

the recollection of the circumstances were im-

or sed, would be gone forever. Those recollec-

tions have gone from you; they are not a part of

you. Perchance they have entered into the cat

that dozes upon your hearths, or the dog that feeds

under your tables. If you could believe this, then

the cat or dog, containing your matter and mind

must be yourselves-your thoughts-your knowl-

edge and reason, during the preceding septenary

But, away, dear friends, with this despicable

philosophy-away with such perverted metaphy-

with Nature throughout all her bounds. You hear

a soft and thrilling song forever whispering immor-

tality. Listen ye! Our spirits drink it in from all

the air: 'tis floating amid Day's setting glories;

and Night, wrapped in her sable robe, with silent

step comes to your side and breathes it in your ear.

Here you see all things verging towards perfection.

Nature, like the sciences, is always on the ad-

sway extended over almost the whole of the known

world—when her cemented highways, paved with

stone, began at the walls of Antoninus in Scot-

land-passed rhrough Rome and terminated at

Jerusalem; said that her boundaries should never

recede, and to prove this the proud Roman pointed

in triumph to the divinity in the hall of the Tem-

ple of Jupiter. But, as you know, Rome and her

Nature is God, and the universal law improve

ment. It was established at the foundation of the

world, when the spheres joined in endless song.

The living plant comes from the apparently dead

seed-from the plant a beautiful flower, and from

the flower a perfect germ. The earth was, for mil-

lions of years, wrapped in a chaos of contending

above. By and by islands began to appear amid

the endless waste of waters; and verdure, wherever

t appeared, in every zone, equally greeted a tropi-

hills into mountains, the unorganized prepared the

way for the organized, of this life and of the

spiritual life; and now, who shall say but that a

igher class of beings, perhaps, shall occupy the earth after the cycle of man's right here has ended,

and when all human beings who have emanated

from the Spiritual in creation, have returned to

Talk at Home.

Endeavor always to talk your best before your

hildren. They hunger perpetually for new ideas.

ents what they will deem it drudgery to study in books; and even if they have the misfortune to be

leprived of many educational advantages they will

grow up intelligent if they enjoy in childhood the

privilege of listening daily to the conversation of intelligent people. We sometimes see parents,

who are the life of every company which they en-

ter, dull, silent and uninteresting at home among

their children. If they have no mental activity

and mental stories sufficient for both, let them first

use what they have for their own households. A

silent home is a dull place for young people, a

place from which they will escape if they can. How

nuch useful information, on the other hand, is

often given in pleasant family conversation, and

what unconscious but mental training in lively so-

cial argument. Cultivale to the utmost the grace

of conversation.—Youth's Compendium.

They will learn with pleasure from the lips of par-

GEORGE HARVEY.

Your humble servant and friend.

al sun. The islands grew into

ife everlasting, whence they came

elements—fires raged beneath and water reigne

gods were artificial, hence their decline and fall.

Rome, in the days of her prosperity, when her

sics. Let us take a friendly stroll, arm in arm

him or her that he or she is not changed?

Priestley was made a citizen of the Fren ecause of his reply to Burke's reflect French Revolution. Subsequently into the house of the Doctor, and all its c books, manuscripts, scientific instrumen destroyed. In 1791, or 1792, he remove ica, and made the then wild region of No berland, Penn., his residence, where he passed away, on February 6th, 1804. Up to the day of his earthly dissolution he pursued his studies with as much ardor as he had shown at any period of irely metamorphosed within that period. Then his eventful life. He was a man of irreproachable moral character, remarkable for zeal for truth, patience and serenity of temper. He was entirely ago-that is, you are not yourselves but somebody fearless in proclaiming his convictions, whether else. Does not the consciousness of every one tell theological, political, or scientific.

#### How to Ward off Epidemics. Chemistry has failed, in detecting any special in-

gredient, to which the air, evolved by marshes or low lands, owes its poisonous qualities. The air collected in the most poisonous districts gives as an analysis, the same gases existing in the same proportion, of normal air. The infecting distance of the poison is of great practical importance and both the altitudinal range and the horizontal spread, have to be noticed. From observations made, it was ascertained that the horizontal spread of marsh miasmata over fresh water is less than three thousand feet, but over salt water the range is greater, especially in the tropics. The question is complicated, and much depends upon the nature of the soil. The excellent effect of trees, in intercepting the miasmata is very remarkable, and it is probably due to them, the condensing of vapors, or diverting the air current. Pope Benedict XIV. caused a forest of trees to be removed, which separated Velletri from the Poutine marshes, and the result was, for many years, a most severe and fatal fever, in a district previously healthy. The same result has, in many other cases, followed the re-

moval of trees.

The theory of cryptogamous origin of malarious and epidemic fevers was suggested by Dr. John K. Mitchell nearly twenty-eight years ago in Philadelphia. Protection in exposed situations, from malarious disease, has been found by planting a screen of trees, or even the large leaved sun-flower. Attention to this down South might prevent a scourge. such as recently visited that section of the country. 'Ten per cent. of the money subscribed for the yellow fever sufferers, would suffice to ornament the whole country with sun-flowers, and thus prevent a recurrence of the epidemic.

## The Midianites.

According to Scripture, the Midianites were desendants of Abraham, by one of his wives named Keturah. They were an Arab race. They occupied a large part of the country between the Arapian gulf and as far as the plains of Moab. Others more civilized dwelt in the vicinity of the Sinaitic peninsula. They carried on a trade, particularly with Egypt. It is presumed that the Midiaites belonged to Jethro, Priest or "Sheik" of Midian, the father-in-law of Moses. They were troublesome people, particularly to the Israelites until Gideons' victory over them. Their national

## Metonic Cycle.

god was Bael-Peor.

Meton is the name of an inventor who lived in Athens about 132 years before the Christian Era. He invented the Metonic of nineteen years, at the end of which time the w moons fall on the same days of the year and ecliptes recur in nearly the same order. This arises from the circumstance that nineteen solar years are equal, or nearly so, to two hundred and thirty-five lunations.

## Seven Fools.

The New York Day Book is responsible for the following: "The angry man-who sets his own house on fire in order that he may burn that of his neighbor. The envious man—who cannot enjoy life because others do. The robber—who for the consideration of a few pounds, gives the world liberty to hang him. The hypochondriac-whose highest happiness consists in rendering himself miserable. The jealous man the poisons his own bapquet, and then eats of it. The miserwho starves himself to death, in order that his heir may feast. The slanderer—who tells tales for the sake of giving his enemy an opportunity to prove

It is possible that there may have been cases of wilful and intentional fraud on the part of certain miliation, and may be worse to follow, few would be found to face such a contingency as mediumship involves in other ways; but if such alleged cases are probed to the bottom, and both parties are subjected to the ordeal of judgement by spirits the offender (if any) would probably not be the

Take the cases of the convicted and imprisoned mediums and others, almost as well-known, who have been "exposed," all, it has been proved beyond question that their

ing themselves Spiritualists, at least, will hesitate before parading their own incompetency to judge between a genuine and fraudulent manifestation. and flattering themselves that they are rendering good service to the cause by exposing imposture, forgetting that their judgments formed, it may be, after one or two sittings, are fallible, and are aimed (probably unintentionally) against others who have spent time and means in assisting to develope the mediums who have been condemned rather on suspicion than on well-attested positive

I do not underrate the value of the experiments made by such investigators as Messrs. Crookes, Wallace, and others who have brought all their skill to bear by testing the phenomena with scientific and mechanical instruments, but the result has only been the now discovery of fraud on the part of the mediums; they throw no light whatever on the nodus operandi of the production of the manifestations, and the sole value of all such experiments is to convince the experimenters, and those who are influenced by accomplished scientists, that there is a law and force in existence which cannot be explained by, and which appear to be antagonistic to, the theories and ethics of natural science. But if there is no other object in view than mere curlosity in witnessing the marvels of the seance room,

not worth the trouble of following up. It is now a question whether public and promiscuous mediumship has not had its day, and fulfilled the purpose for which it was permitted; and Spiritualists are now beginning to see that mediums are too valuable to be sacrificed to the ignorance and prejudices of an unappreciating public. To persist in such a course is certain to result in great suffering to the mediums, and scandals caused by 'exposures." worrying the sufferers and anneying

ER BROUGHTON, Manchester, Nov. 6th, '78." FROM THE STAGE COACH TO THE PHONOGRAPH,

BY MRS. GUION.

Arriving in the city a few days since, the first bject that caught my eye was the fairy sheet, MIND AND MATTER, with its most attractive heading. In the language of "Rip," "May it live long and prosper" under so noble a standard. Philanthrophy being your watchword, the arts and sciences your study, invention your delight, your pen must flow with liquid fire, and progress prove our "Star of Bethlehem."

Most of us can remember when the stage coach was the principal mode of conveyance, and our grandmothers will tell us, with many a pleasant recollection in the past, "how glad they were to be the fortunate owner of a back seat, with sixteen grown people and a child or two inside; while the old roof above carried as many more, up the long steep hills and down the frightful descents; how the driver's whip came crackling round the back of the stage, then rising high in air fell, just tingling the neck of the horses; then the merry gossip and scraps of country news within, and the gay laugh of the fearless ones above, climbing down to the wayside inn, that afforded such a relief to the weary. Those old gardens where holly-hocks and sur flowers reigned supreme, disdaining exotics; the porches with their green settees and reverend pump handles have left behind a pleasant memory, never to be trampled out by the march of impro Who has not heard of Mullica Hill in New Jerseythe terror of the stage coach period? How timid passengers watched the expression of the driver's face as he "whoad" the horses over the brow, and cautiously enough kept clear of the ruts? How ike sacrilege sounded the merry song of the reckless when "death was so near?" near to the timid soul. Could such persons have looked forward to the discoveries of to-day, they would have been appalled indeed to see the iron horse steaming through forests and vales, and cutting its way through mountain ridges; and been cilled outright at a full conception of the telegraph to say nothing of the greatest inventions of the age, the telephone and phonograph. Never shall I for get the sensation produced by hearing the "Swee By-and-Bye" through the telephone. It sounded ike music from the other shore, wasted in angelic trains, on gentle zephyrs. I made a trial of the instrument, a few days since, in Mr. Cornish's room on Chestnut street, and strange to say, I pictured the person, who was speaking to me at the other end of the line, so plainly, that I took the trouble to visit him immediately afterward, to test his appear ance. I found him the person whose image had

appeared, in every particular, and also that the es of his voice had not changed a particle in their journey through the air. It would not b strange if Prof. Edison should feel his greatness, in the world of minds, after contributing to it the that we all have, acting contemporaneously on what greatest invention of the age. But not so, the true scientist feels humbled at every step he takes in knowledge; for he realizes how much there is, to eould, though we were perfectly conscious of them. learn and behold himself but on the threshhold. The phonograph is the crowning point, the apex of invention; and if we can credit the astounding announcements which have appeared from time to time concerning it; then indeed no one need thirst for knowledge in vain, as all instruction, of whatsoever name, nature, or quality, can be bottled up and sold in large or small quantities, from five cents' worth upward, so that all may have the benefit of the world's wisdom, hiterto denied. Who could have believed a hundred years ago, even following up the many discoveries, that the human voice could be bottled up, like wine, and hidden away in the cellar, or observatory, for a future day—vea! for generations yet unborn, to be benefitted thereby; and (letting fancy have full play) not matters of direct observation. David Hume may we not preserve the sayings of great men through all time, keeping a fresh supply in the market to satisfy the demand. What expense might be saved in educating the heathen, and what which must be added the muscular senses, pleasa source of revenue to the future book vender, tract societies, and home missious, by keeping on shelves, in rows, bottles labelled with the name of

author and subject of contents within, the date of

delivery, the occasion, etc.; these divided into sec

atmosphere is laden with the spirit of discovery May we not look forward to sailing (phonographs attached,) our winged skiffs in the next century ? Let him who sits with folded hands and placid brow, doing nothing for his generation, think of his wasted life. While he sleeps, others explore in the region of thought, and solve problems for people yet unborn. Sleep on idler, among the thorns. To the industrious alone, is reserved the crown of lory. As the recent inventions have been born of nen's brain, I, as a woman, rejoice to anticipate Miss Harriet Hosmer's new magnetic motor. I do new principle, and if successfully brought to a result, will not disgrace even a Benjamin Franklin. or electricity," and adds, "if perpetual motion can e attained to. I have got it.

not doubt she will prove her exclusive right to the She says: "It works without steam, manual labor Would it not be a glorious conquest for the sex. f perpetual motion—the earth's puzzle—should be

## PROF. HUXLEY ON PSYCHOLOGY.

last accomplished by a woman?

Recently Professor Huxley appeared before the London Institution Finsbury-Circus to express his opinions on the subject of "The Elements of Psychology." From the report of the lecture, as published in the London Spiritualist, the Professor seems to be ignorant of the existence of the most remarkable psychological phenomena of ancient, modern or present times, as the following report

"Starting with the trite general observation that iuman beings are composed of body and mind, the earned Professor pointed out that it was doubtful whether people do in practice draw so clear a disinction between bodily and mental phenomena as they suppose. Thus a person suffering from tooth ache would be little prepared to believe that the sensations were purely mental. A lover of music who had been enjoying a piece of Beethoven's at concert, would in the same way be almost indignant if it were suggested that there was nothing but mere corporeal pleasure and feelings in the sounds which had passed through his mind. So, again, the njoyment of a picture gallery would generally be held to be of a purely mental and highly intellectual character, while discussing the flavors presented by an exceedingly good dinner would not be generally regarded as cultivation of the mind; and yet all these cases dealt with sensations of the ear, the eye, and the tongue, and there was nothing, on the face of it, why one of these sets of phenomena should be looked upon as mere corporeal and bodiy things, while the rest were regarded as mental. Having explained in his happiest style what constitutes the essence of the distinction between bodily and mental phenomena by the hypothetical case of a blind man describing his own sensations conse quent on a pistol being fired close to him, and a skilled but stone-deaf physiologist's description of the actual physical phenomenon produced by the vibrations of the air acting through the ear, brain, nerves and muscles of the blind man, he showed which—the mental, or subjective impressions only be known to ourselves, while the other set of phenomena were the subject of investigation of physiologists, could be made visible to the eye, and though we knew nothing about them in ourselves. were exactly those things for which there was the best of evidence-and they were known as objective phenomena. Corporeal or objective phenomena therefore could be studied by other persons: while mental or subjective phenomena were those of which a man himself was alone conscious

Psychology meant in its technical sense a scientific investigation of mental phenomena; it ought to run parallel with the studies of the anatomist and physiologist, and there was nothing very difficult in its stndy if the student freed himself from all matters had called the phenomena of mind by the name of perceptions, subdividing them into the sensations of the senses-sight, hearing, taste, and touch, to ures and pains. Many pains are connected with sensations, and he though all sensations became painful if they were only intense enough. The converse, however was not true, for he was not aware of any sensation which could be dealt with so as certainly to give pleasure. Another important point was that there were pleasures and pains which were generated by two sensations coming together,

son whom they believe was given for an atonement and sacrifice; the Bible which they believe was given from heaven to guide men and women to its happy shores, was not so much as alluded to nor recognized in that important state instrument. This very fact has caused modern Christians a great amount of dissatisfaction and unhappiness, and to make up for what they consider this great oversight and defeat they warmly advocate such amendments to the Constitution as will admit God, his Son, and his great letter to mankind, called the Bible, into it, that this nation may be in reality a Christian

fore been supposed to be entitled to. way, but a change has gradually come over the face of things. While the general faith in the infalli-bility of the Christian system of religion has gardually weakened, and the number of doubting and skeptical minds has gradually increased, the do-

en times as guilty as the infidel.

the near future.

PHILADELPHIA, SATURDAY, DEC. 28, 1878.

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#### The Harmonial Philosophy versus Modern Spiritualism.

On December, 4th instant, Andrew Jackson Davis delivered an address befere the First Harmonial Association of New York city, entitled, "Concerning the Conflicts and a Crisis in Our House." This address was published in the "Religio-Philosophical Journal," of the 21st inst. without note or comment, by the editor of that independent and fearless publication. We adopt this method of reciprocating the magnanimous courtesy of the editor, by acknowledging the claims of his eloquent silence regarding it. Nothing that the editor of the "R.-P. Journal" could say, could so strongly commende t to the friends of truth and fair play, as his futile effort to conceal its existence dress. Mr. Davis set out by saying:

"A turning point has been reached in the affairs of "A turning point has been rached in the affairs of our house, "A house divided against itself shall not stand," is the verdict of immutable principles speaking through intuitive reason. In the history of our movement a memorable epoch has arrived. It is time to weigh and consider the corner stone which the builders have rejected." At the gateway of a new departure" [the italics are our own] "we pause to interrogate and to histen."

Because the Seer pauses to listen, we avail ourself of the opportunity of being heard by him. If he paused to listen to the reply of the editor of the tened in vain; for that fearless and independent journalist is as silent as the Egyptian Sphynx, regarding the "memorable epoch" which Mr. Davis declares has arrived; and the "new departure," which that great Boanerges is about to take. Con. tinuing, Mr. Davis says:

"Standing here to-day upon the mountain of countless generations, what do we behold? Amid the mighty harvests of the ages, what voices do we hear? In our house we behold two subordinates of many and various powers. On the one hand, Modern Spiritualism; on the other Harmonial Philosophy. \* \* \* We stand upon the threshhold of our House—which the divided errors the light was hear the contint of We stand upon the threshhold of our House—which is divided against itself—and we hear the conflict of misunderstandings, and the breaking of interests which precede disintegration. Clustering around Modern Spiritualism is a mighty multitude of sympathizing supporters, while around Harmonial Philadelic and the standard of the supporters of the supporter of the s losophy we observe a few philanthropists, a few free thinkers, and a few spiritually-minded reformers inkers, and a few spiritually-influed feath par oth sides have many things in common. Each par would, if it could, rescue mankind from the pit of

and spiritual redemption. They oward the discovery and establishable principles of truth. They menthe freedom of reason, in the sacredal life, in the practical results of science of art, in the unbroken progression of triumph of life over death, and in the od immortailty of the individual.

onstanding all this essential harmonization
of thought and aspiration, yet we hear dire discords
in the public acts and speeches of these two great embodiments. If these powerful movements harmon-ized in their deeds, and if they confined all their Ized in their deeds, and if they confined all their antagonism to the sphere of words, then some glorious ends might be accomplished. But the reverse is the fact, and it is this very fact that constitutes the turning point, the memorable epocht before which we now stand—interrogating and listening.

While harmonizing in essentials, Modern Spiritualism, and Harmonial Philosophy directly antagonize in the sphere of public uses. They stand opposed to each other on the adaptation of means to ends."

As one who regards Modern Spiritualism as the most momentous revelation that has ever been made to mankind, concerning the true nature and destiny of the living, sentient, reasoning principle in individual man; we most cordially thank Mr. Davis for so frankly and boldly drawing the line between Modern Spiritualism and Harmonial Philosophy, as embodied in or represented by himthe idea that Mr. Davis was a subject whose physical organism, like those of other Spiritual medspirits; and that while under those influences the teachings which fell from his lips, or were written by him, were the result of inspiration by human spirits. Mr. Davis sets that question at rest by repudiating any such intervention on the part of the spirit-world. Therefore, when Mr. Davis savs. "We stand upon the threshhold of our Housewhich is divided against itself—and we hear the conflict of misunderstandings which precede disintegration," certainly, by "our House," he cannot mean modern Spiritualism. If ever a member of by the influence of magnetic manipulations. From the latter household, a thing that is more than questionable, Mr. Davishas already gone forth from \ tralia"-"Stellar Key"-"Arabula," "Harmonia" its threshhold, leaving that household peaceful and united. It is very natural that Mr. Davis, who, whether as guest or inmate of the Spiritual household, has so persistently sough to dominate its management; should, on failing we affect that autocratic object, go forth and listen to hear how many dissatisfied ones would follow him. If Mr. Davis supposes this dramatic posturing on his part will serve to divide the true and tried friends of modern Spiritualism, he will find himself wofully mistaken. Their views and movements will, hereafter, be governed, as they have been in the past, by the teachings which the phenomenal facts of modern Spiritualism impart.

the shackles with which personal usurpation and and reason. Mr. Davis may have been and probimpious pretension have loaded the minds and souls of mankind, and pointed them to the great goal of Spiritual freedom, which must be reached before the work of true and beneficent progress can go on among earth's to children. To show how entirely obnoxious are the phenomenal facts of some of his greatest admirers have claimed for it. Spiritualism to Mr. Davis, we further quote his ad- | Why Mr. Davis seeks to place the teachings which

In very shortest terms let us ask, What is Modern itualism? In substance it stands as a living onstration (1) that man's entire individuality exdemonstration (1) that man's entire individuality exists naturally after death; (2) that he can, from the higher sphere, either visit the earth in person, or can communicate with approachable persons called me diums, (3) and that such spiritual intercourse is actually realized, demonstrated and established. And to philosophically promulgate this truth; to multiply its benefits; to ascertain all there is about it; and the contraction of the property of the contraction of the contracti ald all who desire to acquire simular knowledge—all this is the beginning, the middle and the end of every association which in its objects, is distinctively spirassociation which in its objects, is distinctively spiritualistic. A very learned constitution may be drawn up with a preamble replete with the most noble and self-evident propositions; and there may be a statement of objects the most philanthropic, the most philosophic and the most religious, yet a central, vitalizing. all-controlling fact very soon appears, which is, hat spiritual intercouse in each and all its manifold that spiritual intercouse in each and all its manifold phases, is the great end of associative effort. Very soon it becomes clear, with an amazing distinctness, that the first and last, and the all, that goes between Modern Spiritualism, is summed up in the one word, 'manifestation.' This with all believers and with all skeptics alike, is the consummation most devoutly to be wished."

Yes, Mr. Davis, you have fairly represented the

know aught of his true relations to the universe in which he exists, whether Spiritualist or Anti-Spiritualist, Atheist. Deist or Materialist. They ask for those "manifestations" of spirit-life, of spiritpower, of spirit-intelligence, and because the spirits of the departed ones of earth cannot or do not force those "manifestations" upon their unwilling attention, they refuse to believe in the truths which can only come, or be brought to them, through those "manifestations." Against this only instrumentality of the spirit-world, to make known to mortals the facts of the spirit-life, we have Mr. Davis impotently protesting, as fellows:

"And here the Harmonial Philosophy makes its first unmistakable protest. And why? Because its mission is to the interior life of the whole humanity; to discover and apply the immutable principles of truth; to develop the true saviour of divine love in each human spirit; to unfold the intuitions until they bloom with the immortal flowers of will and wisdom—in a word, its fundamental objects are two. (1). The harmonization of the individual; and, (2) the harmonization of society: which in the perfection of developments. mization of society; which in the perfection of devel-ment and realization, would be an answer, and the only possible answer to all prayers for the establish-ment of the kingdom of heaven on earth.

"The means prescribed by—Harmonial Philosophy for the attainment of these ends, are, first of all, light and strength and encouragement from selection sources."

nd strength and encouragement from celestial so either mediately or immediately, through the culture of the private spirit;" [What does Mr. Davis mean by "celestial sources?" Does he mean superhuman by "celestial sources?" Does he mean superhuman sources of intelligence? If he does, through what mediation can these superhuman intelligences impart their knowledge to, or through human instrumentalities? If this exaltation of human spirit is possible, is it within the reach of all mortals, or is it the especial privilege of a favored few? These are questions that it would be well for Mr. Davis to answer before he could ask any reasonable person to believe that mortal man's inspiration can come from superhuman sources; ithrough the discoveries of science, through the inventions of deep thinkers, through the inscirations of artists, poets, musicians, and all sincere writers; and lastly, through the instructions which may be received by mediums directly from the hidden fountains of love and light. These sources of life and intelligence are forever hidden from outward life and intelligence are forever hidden from outward gaze; for they are inmost, within the spiritual uni-verse, the home of all."

Let us, with all due respect, ask Mr. Davis whether or not his "celestial sources of light, strength and encouragement," and the inspiration of scientists, artists, poets, inventors, musicians and MIND AND MATTER to public consideration, by writers, are all the works of superhuman influences? By superhuman influences we mean influences coming from a class of reasoning and inspiring intelligences which are outside of the laws of human development. If that is what he means, from his patrons—but to Mr. Davis and his ad- then the Harmonial Philosophy is certainly in direct antagonism to the teachings of modern Spiritnalism, as portrayed by the phenomenal facts or "manifestations" of the will, power and intelligence of disembodied human spirits.

But what does Mr. Davis mean when, in enumerating "the means prescribed by Harmonial Philosophy for the attainment of the harmonization of the individual and the harmonization of society," he names, as the last of those means, "the instructions whie may be received by mediums directly "R.-P. Journal," to his interrogation, he has lis- from the haden fountains of love and light?" Why does this calightened Seer confine this last, and as we believe, this only means by which a true Harmonial Philosophy can harmonize individual man or society, to instructions coming through, not to, mediums, "from hidden fountains of love and light?" Why does he not include among those means the instructions coming through mediums from openly manifested fountains of love and light. whence flows all the knowledge we have of Spiritual things? The world has been surfeited with light and instructions from "hidden" and "celestial sources," until the mental and moral vision of mankind has become so perverted that it has been rendered almost incapable of perceiving Spiritual light, or the facts which are made luminous thereby. It is not from hidden fountains that mankind are compelled to drink at this day, thanks to the a flows to us from the realms of progressed

> human intelligences. Those fountains stand everywhere in open view, inviting the thirsty wayfarer to drink of their life-inspiring waters. They will be no more hidden, for they are in the keeping of a power that has decreed that no seer or prophet, no priest nor potentate, no charlatan nor demagogue, shall again bar the way that leads to those fountains of light. The work of the hour for Spiritualists should be deeds not words; practical instruction; not transcendental sentimentalism; sympathetic communion, not supercilous exclusiveness; cooperation, not division of effort; perseverance, not discouragement; confidence, not doubt; union, not division; victory, not defeat.

It may be, as Mr. Davis claims, that Harmonial Philosophy is vastly superior to Modern Spiritualism, and that it is so essential to human progress as to warrant its distinguished exponent in placing it in antagonism to its less pretentious competitor, in the work of human development; but this can be better determined by what each has to show as self. Many Spiritualists have been flattered with the result of their respective operations. In closing the Sermon on the Mount, the Nazarene is made to say, "Beware of false prophets, which come to you iums, was subjected to the psychological control of in sheep's clothing, but inwardly they are ravenous wolves. Ye shall know them by their fruits." Let us, by this rule, try these rival claimants in the Spiritual field of action, and see which of them has accomplished the most for humanity. Mr. Davis, is the only authority we will cite to determine this

point in favor of Modern Spiritualism. The Harmonial Philosophy anti-dates Modern Spiritualism by two or three years. It had its inception in a series of communications given through the entranced organism of Mr. Davis, super-induced that beginning followed the "Magic Staff"-"Peneand "Divine Revelation," all works purporting to be the divinely inspired utterances of Mr. Davis the Poughkeepsie Seer, as he was called. To suppose that these various works were the result of an inspiration, differing in its nature, from that which is the common controlling influence of all mediums for spirit communion with mortals, there is no fact to justify. Through the mouths of thousands of mediums, as humble and uneducated as Mr. Davis once was, have come as grand and eloquent utterances and teachings, as are contained in any of those works. That they are, therefore, the result of divine inspiration, in any other sense than that all communion between spirits and mor-Those phenomenal facts alone have stricken off | tals, is divine inspiration, is not consistent with fact ably was a rare phsychological instrument for spirit control, but he was none the less a spiritual medium and should be classed with all other mediums, even if he ranked highest in that class. His mediumship or inspiration had nothing exceptionally divine, as have come through him, whether inspired or otherwise, in antagonism to the teachings of Modern Spiritualism, at this late day, needs some better explanation than he has given in the address we are criticising. Mr. Davis admits that both "are the embodiments of great powers from the same infinite Parents and in justice they should appear amid the harvest of the centuries, as inseparable and eternal

household. This must be all the more apparent to Mr. Davis when he is constrained to acknowledge that "Clustering around Modern Spiritualism is a mighty mulposition of every rational person who desires to titude of sympathizing supporters, while around

friends." We say to Mr. Davis, in the light of past

events, that justice will see that they appear, in the

fullness of that harvest of the centuries. Mr. Davis

may go to the threshold of "our House," or even be-

yond it, and there "interrogate and listen," but he

will wait, interrogate and listen in vain, if he thinks

he can carry with him one of the penates of our

Harmonial Philosophy we observe a few philanthrophists, a few free thinkers and a few spiritualyminded reformers. Why this beggarly support of the Harmonial Philosophy, in "our House," if it is such an essential element of the proper uses of spiritual illumination? Does it not arise solely from the fact that the great host of sympathizing supporters of Modern Spiritualism regard the Harmonial Philosophy as one of the grandest "manifestations" of spiritual knowledge and power that has been given since Modern Spiritualism became a recognized fact? Viewing it in that light, Spirit ualists fully adopted it as belonging to Modern Spiritualism, and they will see that Mr. Davis does not appropriate the Harmonial Philosophy to his individual use and ownership. He has too long permitted the common ownership of that Philosophy to pass unquestioned to, excuse, much less to justify his present attempt to take it with him outside of "Our House." "And here," Modern Spiritualism, to use the language of Mr. Davis, "makes its first unmistakable protest. And why?" Because its mission is to carry out the teachings that the world of Spirit is so grandly and triumphantly sending down to earth through every channel that it can find for that purpose. There is not a genuine communication that comes to us from that after condition of life that does not convey lessons replete with instruction, irrespective of the development of the communicating spirit from whom these lessons

Mr. Davis has attempted to make a disparaging

contrast between the spirit teachings, which have come through himself, and those which have come through other mediums. I overlook the questionable taste of this course, and attribute it to the common frailty of humanity; a desire to outshine our fellow mortals. When we had announced our intention to publish this journal, a very true and sympathetic friend came to us and said, "You were never in greater danger than you are to-day."-"Why?" we asked. He replied, "Because every person speaks well of you." This friendly caution impressed us deeply; for we realize that too much commendation is calculated to render one inconsiderate of public approbation. We cannot but feel that Mr. Davis has fallen into a similar danger and that the favorable regard in which he has been held by the friends of Modern Spiritualism, has led him to presume so far upon their feelings toward him, as to think that they regard him as of more importance than the cause he once upheld; but which he now threatens to disorganize and oppose. The time has gone by for the successful establishment of a new enterprise in the way of personal adoration, and the sooner Mr. Davis realizes this the less will be the disappointment that inevitably awaits him, in his attempt to dominate or destroy Modern Spiritualism. Whether Harmonial philosophy is, or is not, a part of the latter, it will never dominate or survive it. That the Harmonial philosophy, or its exponents, is the corner stone of Modein Spiritualism, we emphatically deny. Both can be removed from its foundation without so much as in the least affecting the enduring structure which stands not upon one corner stone; but upon the rock foundation of aggregated and intestructible facts, every stone of which is as important in upholding the edifice of truth as is every other stone at its base. The builders of "Our House," as Mr. Davis is pleased to call the Spiritual cause, are the denizens of the spirit world, and they know better than any earthly seer or prophet what is the proper material for their purpose. To their judgment, in not see fit to do so; so much the worse for

Mr. Davis, for he will find the builders unwilling to be governed by his very finite judgment in a matter in which they are adepts, and himself but a

One thing is very certain. The Harmonial Philosophy would be of as little practical value to humanity as are the philosophies of Fohi and Confucius in China; Budha in Thibit; Brahma in India; Zoroaster in Persia; Thot and the Essenian founders of Christianity in Europe; or the Protestant schismatics of Europe and America. Indeed it would be as obstructive to true progress as have been each and all those philosophies, but for the positive facts, and "manifestations of truth," which Modern Spiritualism have brought forward to illuminate the inspirational reasoning contained in the writings of Mr. Davis.

It is, therefore, astonishing that Mr. Davis should seek to sever himself and his works from Modern Spiritualism; as, if that were possible, Mr. Davis and his writings would soon be forgotten. It is not highly elaborated philosophies that are so much needed by humanity, as the plain, practical common sense application of the daily experiences of phies be the outcome of those experiences and not assume to ignore or condemn them.

So far as Modern Spiritualism, through its exponents, has sought to contest the field of speculative unquestionable manifestations of spirit power. While the Davises, Owens, and others, confined themselves to wordy disquisitions, they have been treated with perfect indifference by those who have watched the growth of Spiritualism with the greatest fear and concern. It is not the Davises and Owens that have aroused the fury and hatred of religous bigots, but poor, humble and friendless mediums through whom the prcofs palpable of the truths of Modern Spiritualism come. Mr. Davis ought to recognize this fact, and not seek to help spirit world through their humble and most efficient instruments.

## Cabinet and Council.

It appears from certain correspondence which has especially from England, that certain prominent and influential persons have organized a society called the British National Association of Spiritualists. This society, it seems, have undertaken to exercise the prerogative of trying and condemning Taylor, and Mrs. Cora V. Richmond. E It is quite gratifying to know that they are likely to accomplish about as much, in the way of controlling the work of the spirit world through their mediums, in the one case as in the other.

It is known, doubtless, to most of our readers that during the past Summer two English mediums were induced to visit Amsterdam, in Holland, to give one or more seances to a private circle of investigators. While so doing, one of the manifesting forms was seized by one of the party, which, being held, proved to be the medium. A search of the cabinet and persons of the mediums resulted in a few articles being found that could have been used to personate spirit forms, and at once the mediums were condemned as imposters and cheats. Prior to that time both mediums had given ample proof of the genuineness of their mediumship; and subsequently therein they had demonstrated frequently that manifestations similar to those which were pro-

nounced fraudulent, did occur through them, unspirit you must and will prevail over all who perder absolute test conditions. secute and oppose you.

Under these circumstances, although having no jurisdiction whatever in the premises, the British National Association of Spiritualists appointed a committee to consider the charges brought against Mr. C. E. Williams, by "Friends in Amsterdam." This committee consisted of E. Dawson Rogers Chairman; C. Pearson, W. Mial, Morel Theobold, Richard Pearce, D. G. Fitzgerald, R. A. March and H. Whithall. That committee made the following report, as published in the London Spiritualist:

"The committee have no reason whatever to doubt the genvineness of Mr. William's mediumship, which they regard as conclusively established by the irrefragable evidence of competent witnesses • • The case of Mr. Williams has occupied the attention of the committee, and, after an interview with Mr. Williams, and a careful investigation of the evidence, they regret to have to report that the charges brought against him by the friends in Amsterdam have, in the opinion of your committee, been sustained. Your committee therefore recommend the Council to direct that Mr, Williams shall not be again employed for the purposes of the Seance Committee, and that the same rule shall also, in future, apply to every medium whom the Council shall believe to have in any in stance resorted to deception."

And it is such Star Chamber proceedings as this, that these would-be Spiritual hieriarchs would engraft upon the management of the Spiritual cause. Let these honorable gentlemen state the reasons they have for condemning a medium like Mr. Williams, the genuineness of whose mediumship they dared not question; and whom they have sought to blast in the sight of his fellow men. That such was their object, the publication of their report demonstrates.

We do not deny that the British National Association of Spiritualists had a perfect right to appoint a committee to decide whether they would employ Mr. Williams, as a medium for the purposes of their seance committee or not; and the committee had a right to report adversely in the premises: but we emphatically protest, that they had no right to make such a report as that for publication. They place their society in the category of being an association of libellers, when they neglect to report fully the evidence on which they base their publicly expressed opinion of the untrustworthiness of Mr. Williams.

As they have not reported that evidence, the spiritualists of the world have a just right to inter, hat they had no evidence that they c uld afford to make public, in justification of their action. It is a very significant fact that this investigation was made by the committee in the interest and on behalf of their "Friends in Amsterdam;" and not in the inerest and on behalf of their friend Mr. Williams. They are not, therefore, according to their own showing, impartial in their judgment.

Let us have the facts gentlemen, if you have any, by which you can excuse or justify your proceedings. Until they are forthcoming we, at least, shall conclude that Mr. Williams is a deeply wronged man. Is there no more law in England to maintain the personal rights of mediums, than in America? If there is, cannot some counsellor be found who will see that there is an end put to such highhanded proceedings. Under the common law of England such a conclave as that committee; and such action as they resorted to; would make every member of it liable to arrest, arraignment, trial and punishment, for conspiring to defame and libel a fellow subject of Great Britian,

The days of Star Chamber Courts, and Inquisitorial Judgments, have gone by; and they who seek to revive them will soon find that public senti-

ment will not tolerate it. No secret, one sided proceedings, gentlemen. If you neast engage in the work of slander, do it as becomes men, and not as apers of Political and Ecclesiastical tyrants.

Mr. Williams may be the vile cheat that his acusers allege he is, but that report does not show it. Mr. Williams as we are informed insists that he did not cheat or attempt to cheat, "The Friends in Amsterdam," of the committee. The committee say he did. We believe Mr. Williams, and we do not believe the committee.

If Mr. Williams is the genuine medium which this committee are forced to admit he is; then we prefer to think that some one or more of those "Friends in Amsterdam," or their familiar spirtts, provided the articles that were found in that cabinet, or upon the persons of the mediums. The whole affair occurred in the dark, where any person who sought to do so, could place anything there, that would serve to discredit the mediums. That there was one such person at that seance, is evident, from the fact, that one of them caught one of the appearing forms. It is hardly likely he was alone individual men to the development of that which | in his purpose to expose the medium to condemnais at once true, useful and benificent. Let philos- tion. Everything that occurred could have been the work of Mr. Williams' accusers; and as the matter stands; and in the light of a similar transaction which occurred in our presence, in this city, in the case of H. C. Gordon, we are led to regard philosophy, with older and long established sys- Mr. Williams as the victim of a conspiracy, on the tems, it has been the by-word and reproach of its part of the Jesuitical enemies of Spiritualism. to enemies, and they have allowed it to pass as a injure the latter. We advise mediums to refuse to harmless vagary. Not so with the positive and sit for those who are inimical to them, unless protected by those in whose good faith they can trust. Mediums in a circle are not in a condition to take care of themselves. Being psychological subjects, they are influenced and controlled to a large extent, by the psychological will power of their enemies. Under those circumstances, we have ourselves seen, in numerous instances, mediums influenced and controlled to do the very things that their enemies, desired and expected them to do. In many other instances we have seen all manifestations prevented by the same counteracting pyscholothe enemies of those truths to stay the work of the | gical influences. Those who have followed up the work of seeking to discredit spiritual phenomena have come to understand this thing fully; and they are combining, and systemizing their plans to overcome the power of spirits, to manifest themselves nublicly to mortals. The Catholic Hierarchy are especially embarked in this repressive and obstruccome to us through the foreign Spiritual journals, tive work, and they are aided and assisted by the learned classes in all departments of human knowledge, those classes fearing that the spirit world may overshadow them in their respective fields of effort. Oh, ye of little faith! dismiss your unworthy fears, and become foremost in the work of uniting the two mediums in a manner similar to the Chicago Junta | worlds in one grand onward sweep of enlightened proceedings in the cases of Messrs. Bastian and and benificent progress. This union must and will come, despite your convenience, for it is in the control of those powers that cannot be resisted nor overcome, by mortal obstructions. That power has decreed that "out of the mouths of babes and sucklings" shall proceed the accumulated wisdom of the centuries; and mankind shall learn through them, that truth and knowledge which have been too long denied them, by the usurping selfishness of the tyrants of the race; whether in the fields of

> Mediums—ve, whom the spirits have called to endure the scorn and hatred of the votaries of ignorance, superstition and hoary custom; be true to your calling; let the battle of prejudice rage around you as it may, the war clouds will e're long be lifted from about you, and such peace will come to you as only angels know. In the darkest hour of your wrongs and persecutions, strive to emulate the

religion, philosophy, politics, ethics or education.

The latest accounts from England show that Mr. Williams continues to give his public seances and that they are patronized by the honest, independent, fair-minded investigators of Spiritualism, in England; both Spiritualists and those who are not, but who desire to become so.

No better deserved rebuke could be given to the public refusal to recognize their authority in passing upon, the claims of mediums to public confidence. This wise action is a proper protest against all attempts to institute a mundane tribunal for the determination of things, which can be understood only by those super-mundane intelligences who that we have a right to ask that the war upon public select, develope and make use of mediums. The public require no protection against the supermundane powers who are seeking to bring a knowledge of truth to mortals, and to free their minds and souls from the enslavement of ignorance and perverted training; especially does it not require such protection as the British National Association of Spiritualists can give it. We feel that the business of protecting the public by individual effort is almost on its last legs. There has been entirely too much of that kind of folly in the past; there must be less of it in the future. Ye would-be protectors of the public, take heed, and turn your attention to some more appropriate and useful

### How not to Do It—The Critics Criticised.

We hear from all quarters a clamorous outcry against physical manifestations, dark seances, cabinets, the paying of mediums &c., &c. This cry comes not from those who are hungering for light concerning Spirit life, but from those who possess led to the very opposite conclusions as to mateand enjoy that light. In this respect, so called spiritualists outrival the active and interested enemies of spiritualism, in their efforts to discredit the only possible evidence of the Spirit life of man. Why this insensate folly? It can be attributed, to but one of two causes. Either such Spiritualists desire to curry favor with the enemies of Spiritualism by aiding them in their work of opposition to an unwelcome and troublesome rival; or they desire to monopolize any advantages which may be derived from a knowledge of the truths of the after life. It is a common thing for such Spiritualists to say

Spirit rapping, dark searces physical manifestations, and cabinet seances were all well enough in the beginning of the Spiritual movement; but they are no longer needed or to be tolerated. What we need is something more elevated, refined and Spiritual than these humble means of imparting to the world a knowledge of Spiritualism." This is the wisdom which a military commander would display who having succeeded in getting the advanced guard of his forces across the bridge that spanned a fearful torrent, would burn the oridge which had carried him safely over, before the main body of his forces could reach it, and escape the dangers which were pressing them to that | were enjoying here in Vineland with our dear torrents brink.

Spiritualism is either an unjust and pernicious cause, or, it has been instituted for the benefit of all who seek to know the truths on which it rests. If the latter, then is it vitally important to preserve every plank of the bridge, by means of which any member of the human hosts has escaped the press ing danger of the tyrants, ignorance, superstition, and religious bigotry. It is admitted on all hands | don, I send you the following: among men, has ever spread and progressed as has Modern Spiritualism. How has this been accom-

plished? By precisely which wiseacres of to-day denounce and labor to suppress. Indeed we feel that we hazard nothing when we say that no manifestation of spirit presence or control is possible, except such as can be strictly classed as physical phenomena of spirit power. Whether those manifestations are the spirit rappings, the movement of Physical bodies, rentrancement, clairvoyance, clairaudience, independent slate or other writing, independent spirit voices, or visible and tangible materialization; all are the result of spirit power and force, exerted to make mortals sensible of individual life after what is called death. Why, then should any person, who feels that a knowledge of the realities of the future life is of vital importance to all mankind, seek to diminish the opportunities of having that knowledge brought to them? Yet this is certainly the tendency of the action of those spiritualists who seek to suppress and discourage the use of the only means that have thus far resulted in any practical result, in the propogation of Modern Spiritualism.

It is absurd to pretend that Spiritualism has, as yet, attained such a hold upon popular consideration as to admit of the discarding of any means that will arrest the attention and secure the considerate examination of the positive facts on which it rests, and can only rest. And yet there are prominent and influential persons, who are doing all they can to compel the spirit-world, and their mediumistic instruments, to cease the efforts which have made Spiritualism the all-conquering power of the nine-

But especially do those would-be obstructives oppose the giving of seances in public, by mediums, for pay. They profess to believe that this plain necessity; if all men are to have an opportunity to investigate Spiritualism, is demoralizing and corrupting to the mediums, and repugnant to the interests of honest investigators. They profess to think that no medium can be honest who, giving all his or her time to familiar spirits or guides, takes compensation for the time thus diverted from other pursuits of a compensating nature. They insist that it is only in private circles, through volunteer mediumship, that any reliable proofs of the future life can be obtained. If this was so—a thing which we know is not the

case—where would Spiritualism be to-day, and where would it speedily come? Beyond question, to such a pass that the public would never hear of it. Where is there a private circle, or a volunteer medium, accessible to all who may seek a knowledge of Spiritualism? especially at such times and places as will meet public convenience and necessities? We neither know or have heard of such. We insist that public mediums are the great need of Spiritualism at this time, and must continue to be until all are satisfied of its truth and importance. We insist that no person can successfully feign mediumship, or simulate Spiritual manifestations. No one who has ever attempted it has succeeded for a moment. This arises from the fact that genuine Spiritual manifestations are incapable of simulation by mortal means. We have ourselves witnessed the most adroit attempts to imitate such nanifestations, but they have had as little resemplance to them as the poorest counterfeit has to genuine coin. No person of the most ordinary to trust public mediums, who sit for reasonable compensation, than to trust mediums who fear to subject themselves to the test of public criticism. With the latter there is one of two influences operating and governing their action; either they do not possess that positive mediumistic power Nazarene, and pray with him, -" Father, forgive which enables their controlling guides to overcome them, for they know not what they do." In this he obstacles which public mediums are called to

meet; or they are unwilling to allow their spirit guides to work through them for the instruction of humanity. In either case they are the less meritorous, and can in no proper sense be regarded as being as useful to the Spiritual cause as those who bear the brunt of the world's opposition to it.

Spiritualism has thus far fought its way by means of public mediums and it must conquer its enemies through them or not at all. One stannch tried and British National Society of Spiritualists, than this | thoroughly developed public medium is worth more to the cause, than a regiment of private mediums. who refuse to give the world the benefit of their mediumistic gifts.

As one who has done some service in helping to beat back the howling hordes of the enemy, we feel mediums, within the Spiritual lines, shall cease. But for this suicidal folly hundreds of mediums would be in the field doing battle for the cause where there is now but one. The success of the contest rests right there. Right there we take our position, and we will neither be driven back nor diverted from it. We know that, there, we are cooperating with those who alone have the right to control the plan of the campaign, in the war between truth and right. Brethren close up the ranks and march forward with a united front.

WE PUBLISH on another page the letter entitled "Mediums and Mediumship," from William Oxley, Esq., of Higher Brinton, Manchester, England, to the London Spiritualist bearing date November 6th, 1878. The spirit of justice which seems to have animated the writer entitles him to the considerate attention of all Spiritualists and mediums. We are bound to confess, however, that inspired by the same desire to do what is best for the cause in which we are engaged, we have rial points of that letter. We will, therefore, criticise it in our next number. We make this announcement in order that the attention of our readers may be drawn to Mr. Oxley's argument.

POPULAR OVATION .- Mr. Ezra H. Heywood, who for six months was imprisoned in Dedham, (Mass.) Jail, for sending his pamphlet, entitled "Cupid Yokes" through the U.S. Mail, was released on Thursday afternoon, the 19th inst., by the President of the United States, who issued a pardon to this effect. The friends of the released prisoner will give him a popular ovation at Paine Hall, Boston, on Friday evening, Jan. 3d. 

RELIGIOUS EXCITEMENT.—Charles Mayer, of Hyde Park, Vermont, in a fit of acute mania induced by religious excitement, recently sprang into the Lamoile river, to avoid "devils pursuing him." He swam bravely and was finally rescued.

Editor of MIND AND MATTER:

The following communication was sent to the Banner of Light" for publication. First, because we wished the many readers of that valuable paper might know of the heart-cheering associations we spirit friends—and, secondly, because we felt it a duty we owed to our medium, Mr. H. C. Gordon. The communication has not been published, and will not be, I presume, as it is now two months since it was sent to them: "Editors of the Banner of Light:

Feeling conscious that there is a call for a short statement of what we are realizing here in Vineland, in regard to "slate-writing," "materializing," etc., through the mediumship of Dr. Harrie C. Gor-

I am aware that Mr. Gordon has run the gauntle of persecution in equal proportions with the majority of our good mediums for physical manifestations. What others have actually witnessed in other places with Gordon I know not, but a little

write you. In slate-writing, with a pencil about the size of a grain of wheat, a single slate has often been written upon when held closely under a table leaf, the medium holding one end of the slate, and myself or others holding the other, and "always in good light." I have seen the single slate held by Gordon on the top of a person's head, heard the writing, and read the angel communication then given. Double slates have been produced by parties, and communications given on the inside when closed together.

Relations and friends have materialized, whom I have fully recognized. A mother has gladdened the heart of her son; a beloved daughter has quickened the pulsations of a dear mother's heartthrobbings and mine also. I have seen at the same seances the medium sitting in his temporary cabinet, and one of his lady guides (Helen) gliding in, with uplifted curtain, and seating herself in Gordon's lap. I have seen Helen, after she had been perambulating the room, walk into the cabinet, and the medium, under the control of his Indian "Konkev." made to walk out, while she with raised curtain stood in the cabinet in plain sight. Our daughter, Mrs. Minnie Minerva Suydam,

who passed into spirit-life on the evening of July 19th, communicated to us through a worthy lady medium of this place (Mrs. Stougaton), that she would try and materialize herself, and, as a test, she would appear with "bare feet," and would also pass one hand up to her "right eye" (having lost the sight of this eye when a child). This communication and proposed test were kept a secret by our own little family, and at a seance, a few evenings after a lady came out of the cabinet who we recognized as Minnie. She came to where her little daughter (Fannie Elizz), her mother and myself were sitting, put her hands on our heads, stepped back and showed us her bare feet, held one of them up for her mother to feel of, and then placed her hand up to her right eye, as she had told us she would do. She passed across the room to her husband,

George Suydam, and received from him a rose, which she, on coming back to us, placed in the hair of her young five-year-old daughter. I have spoken of only a few of the manifestations we are receiving, and what I have seen has been witnessed by crowded audiences. For mental culture and acurrements the seance attendants have equalled their numbers in any community. Mr. Gordon is here on a visit to Mr. and Mrs. Peter Suydam's family,and previous to last spring he had resided in their family while they resided in Camden and Philadelphia, for more than two years. They testify of his truthfulness, good character and genuine mediumship. I am many times sorrowful when I consider how reckless some of our friends (Spiritualists) are toward mediums, and especially when their denunciations are so unjust and untruthful. I have rejoiced because the angel-world have been so successful in their choice of conductors of the "Banner," and for their integrity toward mediums. The angels will, by-and-by, crown their brows with U. N. MERWIN." Vineland, Oct. 6, 1878.

Since writing the above to the "Banner," we have had some grand and glorious manifestations in materializing, Our own dear daughter Minnie came to us often.

and at one time bore her little infant baby boy (little Frankie) in her arms. Children have fully materialized, and their demonstrations were considered "wonderful." Often the medium and the materialized spirits have been seen at the same time. Our spirit friends have conversed with us; they have sung with us, and at some Sunday seances they have appeared in broad daylight, it full form and with beautiful apparel.

In a harmonious circle, and the medium in good repair, we have never failed of having grand and cheering results. We have had between thirty and forty seances with Mr. Gordon, and the average attendance has been twenty persons or, more. of this number some twelve persons have been understanding or habits of observation could fail to regular in their attendance and feel warmly atdistinguish between the two. We infinitely prefer | tached to him, for his kindness and companionship while with us.

> I most sincerely hope, friend Roberts, you will neet with unexpected success in your new enterprise, and that MIND AND MATTER will be abundantly sustained. The citizen Spiritualists of Philadelphia, I think, must feel the necessity of having a Spiritual paper in their city. May the angel world shower upon you their best gifts is my U. N. MERWIN. hearty invocation. Vineland, Dec. 11, 1878.

Under this head, each number of MIND AND MATTER will contain three or more communications from spirits, such as may be of general interest, and at the same time be calculated to demonstrate the psychological power and influence of disembodied human intelligence over the physical organisms of those sensitive persons known as spiritual mediums. In chosing matter for this purpose. we will give nothing but that which we personally know, or have every reason to believe, is from communicating spirits. The question of identification of the spirits communicating, we will in no case attempt to determine, as that is a matter that would require faculties of perception which we do not pre-

tend to possess. [Editor.] Communications received through Alfred James. of Philadelphia, while unconsciously entranced and taken down by the editor of MIND AND MATTER as they fell from the lips of the mediums, Dec. 27,

FRIDAY, Dec. 27, 1878. Good Morning Sin:-All discourse should be subjected to the test of reason and only that which approximates nearest to the truth is worthy to

The subject upon which I wish to speak this morning, is the question, "Should utility be the basis of morality. This is an utilitarian age and you utilize all your material resourses. Why not utilize your morals also? I see around me, on every hand, both in the mortal and spiritual worlds many human wrecks, and they will all tell you, whatever their degrees of crime, whether against the community or against themselves, that they have an inner consciousness, a moral prompting that if it had been utilized would have saved them?

Many have found that the first wrong step, the first yielding to the assaults of temptation leads day by day to the destruction of their moral strength Beware their of this first wrong step. Some will say we should have a higher code of morals, and have their observance enforced by law. The most stringent laws that were ever conceived of by the human brain, can never control morality. It must be an inner growth and be governed by as much reason as each individual possesses. This is the true Saviour of mankind—this inner consciousness obey it-listen to its teachings and take heed of. its warnings; and when it comes to that change called death you will want no Saviour-you will want no innocentablood to buy your way. Your own right actions will be the angel wings to bear you to the mansions of the blest.

Sign me BISHOP BUTLER. Good Morning Sir:-Every two thousand years, old systems becoming too remote from their founders and gradually wearing out before the advance of human progress, there must be changes. Too long has this theological incubus weighed upon the people. New combinations and peculiar ways of preparing food; that is understanding chemically, how to prepare their food to better advantage; are giving more refinement to the brain than you are aware of.

A pure spirit cannot act upon an unhealthy brain Keep the physical system properly adjusted by the exercise of reason and no threats will ever disturb you, no matter from whom they come, in your every day walk of life. By this reference to your physical condition I desire to show that by purifyng and developing this material basis of individual power, and understanding the laws of your being, you will be able to clear away the obstructions of ignorance and error, the debris of past generations,

because these will find no lodgement in the brain. In fact, the religions of past generations are built on just as much as that generation knew of the Infinite; and I say, Shame on the present enlightened century, to borrow their ideas of God, from brains much lower in the scale of development than their own. "Oh!" say our learned people, "We can advance in everything but religion." Why should you come to a stand-still in that? The most important They answer, "Because it is the basis of immortality." So the want or wants of this generation require that the should grasp all that they can, in the way of advanced thought, and testing it, to separate the true from the false, and thus build a foundation for the next generation.

Some will say, when they see my name at the until they reach where I am, and their opinions

k upon the subject of harmony. You li offi an age where mind combats mind. You li offi an age when you are trying to free ye...selves from the errors of your ancsetors. All people must be convinced of truth before they will lav hold of it. They must have education to dispel the clouds of ignorance. They must eradicate inherent prejudices. Reason, as a mighty lever, has lifted the flood-gates of truth, and the roar of its rushing waters is sounding through this world to awake all the people. Foolish is he or. she who talks of harmony in this nineteenth cen-

Where darkness now is there shall be light; and all this roar and confusion is only the working out of the old leaven and the working in of the new leaven, through which purification can only come. Sign me DR. CHALMERS. Good MORNING: He who is truly wise grasps every opportunity to inculcate his wisdom to the others; and he who wraps himself up, and keeps back what he knows, from mankind, his wisdom, his knowledge is wasted. The time was when men dared not make known either their knowledge or wisdom. But, now is the accepted time. Work—be a man of action, not of words. As my predecessor truly said, you cannot expect an adjustment of either the rights or wrongs of humanity in the 19th century, because the errors of all past generations are heaped upon this generation, and this century although a mighty giant, has a heavy burthen on its back. But a peaceful and proper adjustment of all difficulties will be settled as soon as there is reason enough to bring mankind to that adjustment.

Reformers are apt to look around and say, I have labored many years, I have done all I could to plant the seed of truth; but I see little prospect of a harvest. These reformers are not reformers; because after they have made a step in advance of humanity, along comes another who can step still further than they. This succession is like a chain, of which each individual is linked to something better both here and hereafter, where the energies of all are exerted to attain what is good and true. You can only expect to derive benefit from the after life, in this life by a more equal and happy state of affairs amongst yourselves here. When you have succeeded in placing a small number upon this united basis they will prepare the way for something better and open up spiritual intercourse between the two worlds to all people. Then by the experiences of spirits and mortals combined we shall be able to establish something like that long-wished for period, the milleninm. My thoughts have been somewhat desultory to-day because I cannot get that degree of control that I wanted. I have done the best I could with the power at my command. Sign me, SAMUEL ADAMS.

Good Mouning, Sir: The time will soon come when men will understand chemistry in a different way from that in which they understand it now: because they will exhaust, in the way of discovery, their resources on the material plane and will be obliged to deal with immaterial things, and when that time comes great will be the opening up of spirituality.

This thing carried matter in its last analysis comes down, to what is known to me as ethereal ether, and out of this substance all things that are, have come. It is inexhaustable and indestructible, and yet you have never been able to cognize matter in its last analysis with the human senses. This substance, filling space, is attracted to each and every universe, by its own interior sensitiveness, and supplies the respective universes with just as much of this substance as is necessary for their development; and so sensitive and delicate is this ether, that I have spoken of, that if you could rise to where it exists, and you should there just move your finger through it, the shock would be felt on a thousand worlds. No spirit cognizes this, for the reason in and not out of matter. The man or woman who wants to rise to that point that they will be able to grasp the origin of matter might as well try to discorn the real lines of latitude and 1 n itude. But, still, when through the immaterial or what are known as the imponderable gasses, the brains of mankind reach that chemical process by which they grasp the truths that lie hidden in matter: then states unborn and worlds without a name shall you cognize with your spirit serses in this

Sign me,

I have said all I can to-day. SIR HUMPHREY DAVY. | mend this book to the attention of all persons who | TER everywhere,

## BOSTON NOTES

Spiritualism in Boston is still in a favorable condition and is exciting great general interest. The public meetings are well attended and private circles with well-known mediums are frequently held with most satisfactory and gratifying results. On Sunday, December 22d, Mrs. Richmond's utterwere enthusiastically received at Parker Memorial Hall. In the afternoon, while under the influence of Theodore Parker, she delivered a soulstirring oration descriptive of many of his experiences in connection with exalted spirit spheres, the various spiritual societies, from which messengers are from time to time, sent to earth, were graphically described. The distinctive mission of teachers of various schools of thought, was expounded and with matchless eloquence, the controlling spirit explained the necessity, which existed for the appearance of all the great teachers, who have visited our globe. "Oninia" delivered a number of exquisite poems after the discourse. She treated all the subjects in rotation which had been handed up to the platform by persons in the audience. blematic Colors," and "Mother," "Home and Heaven," received special attention and it is needless to

add that every body was delighted and astonished at the wonderful manner, in which the spirit world, can influence their chosen instruments, so readily to combine philosophy and poetry with such rare grace. In the evening Mrs. Richmond addressed a ery attentive and appreciative audience in Abbotsford Hall, Charlestown. It is reported that all present appeared thoroughly to enjoy the proeedings and that the meeting passed off most igreeably both to the speaker and the auditors. The meetings in Paine Memorial Building where W. J. Colville holds regular services were very well attended. Mr. G. A. Hardy delighted the audience with his brilliant performance on the oran. The discourse on the "Day of Judgment," delivered through the mediumship of W. J. Colville was pronounced by the audience to be one of his happiest efforts. The mode of treating the subject was very comprehensive and was warmly appreciated by those who heard it. The service ended with a poem on "Thomas Paine." In the evening of the same day vesper service was

held in the same hall. The music at this service was of a special character. Madame Usonellie a highly gifted medium played and sang most effective'y under spirit influence. Her performances were enthusiastically applauded by the entire audience who filled the hall to repletion. The discourse on "Social mistakes and their remedy," delivered by Mr. Colville's mother in spirit life, hrough his mediumship, was of an intensely practical nature and gave overwhelming satisfaction. Numerous questions of a most interesting character licited prompt replies which appeared to completely ilence objectors and satisfy enquirers. A poem, on a combination of several subjects, terminated a most interesting and instructive meeting which continued over two hours without wearying the the patronage of all interested in musical mediumship. She is a lady of agreeable manners, retiring disposition, and is a true and faithful medium in the hands of talented and enlightened spirits. We earnestly wish her great success, she is located at 7 Tremont Row and is ready for public or private engagements. Her debut before the Boston public on Sunday evening, December 22d, was a grand success. Her audience was critical and largely composed of persons who are well versed in the knowledge of music. Mrs. Holmes' circles have been very successful of late. The manifestations taking place through her, in the dark-seances, have been of a stronger nature than hitherto and have been the means of doing a great deal to promote the cause of Spiritualism in this city. Next week we shall have an nteresting article to send you, with reference to our

Christmas gatherings. Mr. Colville announced a high class entertainment for Friday, December 27th, of which a full report will be sent to your columns. Our special features on Sunday, December 29th. will be a discourse by Mrs. Richmond in Parker Memorial Hall at 2.45 p.m. on "Theodore Parker's next step in spirit life—" and another discourse through the same lady at Abbotsford Hall, Charles town at 7.30 p.m. this will be the concluding day dress, or to this office. of her present visit in this locality. During her stay here she delivered a series of most eloquent by George II. Calvert, Boston: 1878; Lee and Sheporations and poems in public, in Boston, Charles-ard, publishers; Octavo, 232 pages. To the admirers bottom of this communication, that alclergyman town and Willimantic, Conn., and held several of the English poet, as well as to all who delight in oping and Test Medium—at same place. Developing would not talk like this; but let clergymen wait most enjoyable receptions more privately, besides the study of the lives and labors of frequently contributing to the eni-

> n Paine Memorial Building. The following particulars are culled from a programme. Sunday, December 29th, special Christmas service at 10.30 a,m., selections from the "Messiah" by Mr. G. A. Hardy will be performed during the service. And: special Christmas carols will be sung. An inspirational oration will be delivered by W. J. Colville, on "the New Bethlehem and the Church of the Future" followed by replies to questions and an impromptu poem. A grand vesper service will begin at 7.30 o.m., at which the American Band, (conductor Mr. G. H. Tompson) will perform choice selections of instrumental music. "Adeste Fideles" and other appropriate hymns and anthems, will be sung. A liscourse will be delivered through W. J. Colville, subject, "Farewell words of a dying year-" The musical arrangements are of an unique character and cannot fail to give great satisfaction as the best available talent has been unsparingly secured. During January, Mr. Colville will continue his Sunday morning services in Boston and lecture at Brockton on Sunday evenings. He will visit New York, Brooklyn, Albany, Troy and other places and address public audiences on week day evenings during the same month. He is still located at 8 Davis Street, Boston and is kept very fully em-

two Sunday afternoons of January.

REVIEWS BY THE EDITOR.

ployed. Mr. Tyreman from Australia is aunounced

as the lecturer in Parker Memorial Hall on the first

T HETRINCIPLES OF LIGHT AND COLOR: Including among other things the Harmonic Laws of the Universe, the Ethero-Atomic Philosophy of Force, Chromo Chemistry, Chromo Therapeutics, and the General Philosophy of the Fine Forces, ogether with numerous discoveries and practical applications; illustrated by 204 exquisite photoengravings, besides four superb colored plates, printed on seven plates each, by Dr. Edwin D. Babbitt. Published by Babbitt & Company, 141

Eighth street, New York city. This work comprises 552 royal octavo pages, and s bound in cloth, richly embessed in antique black nd gold. The volume is one of rare typographical excellence, and is pleasing to the eyes as its contents are interesting and instructive to the mind. So far as its gifted author has followed well-determined and undisputed facts, in the treatment of his subject, he has left nothing that could be desired in that connection. He has carried his researches to the verge of the Unknowable; but others, having exhausted the resources of science in the search for primary causes, Dr. Babbitt has gone forth on the sea of speculation, spreading his sails of theory to the gale of controversy. Like Columbus, he may realize his hopes in the discovery of a scientific terra-incognita, but we fail to see that his prospect of success is as well founded as was that of the great Geneoese navigator. Any attempt of mortal mind to solve the mystery of the primary principles or laws, governing atomic existence and action, is infinitely more rash than to attempt to

solve the mystery of organized individual life. We have read the work with as careful attention as possible, hoping to find some positive facts to confirm the theories which Dr. Babbitt puts forward, to expiain the primary causes of and methods by which all natural phenomena occur. His theory concerning the nature and action of atoms, is certainly very ingenious and original; but when this has been said, the whole subject is as far from being determined as ever. The facts which can alone show its correctness or erroneousness are wanting. But while we regard this to be the case, we are happy to say, that Dr. Babbitt, in his search for facts, with which to sustain his theory analogically, has collected a vast amount of information of the highest practical utility and interest; and this information he has classified and arranged so as to present his thoughts to his readers in their most impressive form. The author's style of writing is at once pleasing and forcible. The one defect in it, is too great a tendency to degmatism. This tendency is one too common among those who aspire to lift the veil of Nature in hopes to discover the secrets which lie hidden within the innermost recesses of her breast. Apart from this, Dr. Babbitt has certain y centributed a most valuable addition to the stock of knowldesire to keep up with the progress of thought in the fields of the most advanced scientific labor. To enable the reader to judge of the work, from the author's standpoint, we give below a mere out-line of the subjects, as given by himself.

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en this work presents many points of attraction. her kindness in permitting herself to be influenced It is a keenly appreciative analysis of the character by her guides for their edification. We have a so and writings of William Wordsworth, by a friend to call special attention to W. J. Colville's meetings who could appreciate the loving, tender, sympathetic nature of this votary of the Muses. We have rarely read so entertaining a biographical sketch. DETERIORATION AND RACE EDUCATION, with

practical application to the condition of the people and industry By Samuel Royce. Boston 1878, Lee and Shephard, Publishers. Octavo 586 pages, Price \$2.50. This work is one that stamps its author a States-

man, a Philosopher, a Philantrophist and teacher of the most comprehensive qualifications Mr. Royce in his introduc tion starts with the two proposi-

"Society and the means of preventing ever present morbid tendencies from settling into abnormal and anti-social formations must be the chief study of the future teacher in our normal colleges." "The application of physical, mental and social-

hygiene to the physical, mental and social degener acy as manifested, by an excessive rate of mortality; nsanity, pauperism and crime is the great work of he teacher. To demonstrate these two propositions, the au-

thor gives ample statistical proofs to show, that hroughout the civilized world there is a steady deterioration of the human race, physically, mental ly and morally which if not arrested by proper correctives must lead to social disorders and national ruin, such as befel Egypt, Assyria Greece, Carthage, Rome, the Byzantine Empire, and the Saracets Mr. Royce rightly declares that "Only an Education wisely directing its efforts toward counteracting this deterioration can delay the death of a nation. recognizes the fact that "Despotism, aristocracies, democracies: in short, distinctive forms of govern ment have distinctive vicious tendencies; so have the different pursuits—as agriculture, manufacturing commerce, or the different stages of civilization; and that each of these varying conditions requires a distinctive system of Education for counteracting its peculiar degenerative tendencies." Mr. Royce then proceeds to show what kind of Education can alone be made to meet the pressing social need. He terms the proper system Race Education to distinguish it from Scholastic Education, which is impotent to arrest the deterioration of the race. It looks to laying the ground work of society rather than to the cramming of individual minds with what is called learning. It is impossible in the space at our disposal to trace the wise and important suggestions of the author as to what constitutes a proper Education of the race. He traces the progress of civilization, and the progress of general Education with skillful and ditcriminating hand. not content with this, like Tyndall, Huxley and | The information, on those points, furnish all the materials necessary to understand the broad and practical system of Education outlined by the author. We cannot forego giving this significant paragraph in full: "Mere grammar schools will never avert from

the nation the dangers threatening it from the growing power of Romanism. Only Science schools accustoming people to reason from observation of solid things can secure us from the perils arising from a priesthood that, under the guise of spiritual ule has owned and controlled the thoughtless of all

Mr. Royce there strikes the key note in the grand anthem of Education. Teach mankind to think about those things which concern the common welfare, and they will become what Nature intended them to be, free and rational beings, and not the sport of Priests and Demagogues. When once mankind are trained to reason, concerning practical and ascertainable things, disease, pauperism and crime will disappear from society, and not until then. We urge upon our readers the importance of having this work placed wherever it can be reached by the people. It ought to be in all libraries, as the valuable information with which it is filled concerns every class of society. We regret to have to dismiss it. with these general remarks. It would require an essay to even outline the contents.

THE COMING YEAR.—Before the next issue of MIND AND MATTER another corner will be turned in the journey of life, another year added to the the roll of eternity. In the year coming let every-body at least endeaver to abolish bigotry, slavish fear, and superstition, and in place thereof promote the cause of truth, common sense and liberality as becoming American people. With these-sentiments edge, concerning light and color and cognate subjects as a text for mediation, the compliments of the seaof scientific investigation. We most cordially com- son are tendered to the readers of MIND AND MAT-

Another Test Verified.

605 Walnut St., Phila., Dec. 17th, 1878. MR. EDITOR:—From J. Frank Baxter's lecture of Nov. 24th, published in the first number of your

paper, I clip the following:

Mr. Baxter resuming: "Here, too, is a girl who is shown to me quite distinctly. I should say she was about 14 or 15 years of age. She is brought here to-night very anxious to reach certain parties, but at the same time very reluctant to name those parties. If the parties are here they will recognize her and take this message to them. It is a message to the effect that she in spirit appears here, and de-sires notice on the part of her friends. This is Jennie E. Bottomley. But as I look now I seem to be looking into a room. I seem to look through doors which seem to open to a second room, and there I can see a form which lies upon a couch or bed, par tially raised by friends who stand there, and she seems to be pointing. I think she is the same per son, she is reaching up, pointing, pointing, and she turns her head, 'Please say that when I passed away I told to my father and mother, Joseph and Mary Bottomley, that I saw Jesus. My cry was Jesus, Jesus. The last words I uttered were those. They were pleased to think I died a Christian. All well, all well. Say to mother and father, it was not Jesus, it was uncle that I mistook for Himuncle, who had come for me, come to receive me. and we are here now to-night.' Attica tells me, too, that these persons, the people mentioned, were Methodist people; that they knew nothing about Spiritualism, except what they read; and so

far as she knows, had no belief in it at all, and did

child is anxiously waiting to send a communica

not countenance it. Attica also tells me now this

Twenty-seven years ago, Joseph Bottomley and Mary E., his wife, were members of the M: E, Church, in Massachusetts, of which I was pastor They moved to Philadelphia about seven years since, when Jennie, their only child, was nine or en years of age. Mr. Bottomley has been a client of mine ever since the family came here, and the former aequaintance in church rendered our families quite intimate. Jennie was a bright, cheerful and promising girl, beloved by all who knew her when, very suddenly, she was stricken down by typhoid fever, I think, about two years and a-half ago \ few hours after her death her father came into my office and in the deepest agony of grief told me of his great loss and the circumstances of her death-bed scene. I distinctly remember with what consolation he repeated her last words of seeing Jesus, and how he received my remarks that, in stead of Jesus she probably saw some one of her elatives who had come to welcome her into spirit ife. Jennie had often heard her parents talk with ne of Spiritualism, and perhaps expected I would pe at the meeting of Nov. 24th. As no one present it that meeting appeared to recognize the truth of Mr. Baxter's words and as I was not present at the neeting and had not had any speaking acquainance with the medium, I cheerfully send you the oregoing facts, believing, as I do, that Mr. Baxter tnew nothing of Jennie E: Bottomley, except what he learned by inspiration.

Respectfully yours DAYMON Y. KILGORE.

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There is a voice within the heart. Which speaks with silent, honest power, When we are in the ways of wrong, Or in temptation's trying hour.

When e're our feet are straying from The beaten path of truth and right, We hear the warning of that voice In silent watches of the night.

Then let us heed it when we hear. Lest, if we fail to give it heed. It's voice will cease to warn us when Of warning most we stand in need.

### THE VOICE OF A FRIEND.

BY BELLA BUSH.

Oh, pleasant to me is the voice of a friend Whose thoughts and whose deeds unto harmony ter Whatever his station may be. We're brothers and sisters-all children of God.

Each one can be happy and free. We can speak a kind word, or do a good deed, And reap from our planting a harvest of seed,

And whether or no we have acres of sod,

And that is the way to be free. We'll sing for the weary, and pray for the weak, Bright jewels of truth for humanity seek-

And thus shall we happiness see. For happiness springs from each labor of worth And every good that we do upon earth,

The angels above us can see When cheerful and patient, when loving and mild, We turn to each task with the trust of a child.

Then the white-wing'd watchers are nigh.

They know ev'ry thought, ev'ry beautiful deed. And their love taketh not from whatever we need, And lo! ere we know it, they're nigh. Sometimes it is pleasure, sometimes it is pain;

'Tis best, whatever may come; For God, on whose wisdom and bounty we call, Embraces not one, but encompasses all, In a love that leadeth us home. BELVIDERE SEMINARY, New Jersey.

'Tis sunshine to-day, to-morrow 'tis rain:

## MIND AND MATTER

BY RELLEN MAR.

The primal elements, of which all manifestations of nature are the outgrowth, are so indefinite in their character, so intangible, so abstruse and difficult of comprehension, that man is utterly incapable of analyzing them or comprehending their com-

I would say a few words in regard to MIND AND MATTER—the name of your paper, put forth for the promulgation of truths of vital importance to humanity. Mind being the expression of the action of matter, does not admit of being considered a specialty, when deductions are made, or conclusions arrived at. The mind being entirely dependent upon matter for its expression, in order fully to understand the laws governing it, you would be necessitated to comprehend the primordial effects of all the atoms of the material world, and the conences arising from the conjunction of all atoms With each other throughout the infinity of space.

All the occult forces of nature, which are denominated magnetism, mesmerism, electricity, &c., are ely expressions of the action of matter in differt degrees of refinement and etherialization-

world, and are entirely dependent upon this action for their potency. So the mind can only act in conjunction with it, and in harmony with the laws governing it. All deductions and conclusions are based upon it, and without it was not anything made that was made. Through this immutable and unchangeable law of evolution comes forth, out of chaos as it were, the bright and beautiful thoughts that weave a spell around the heart. and touch the finest feelings and sensibilities of man. The more refined and purer the elements surrounding and entering into the spiritual realm of existence, the more sensitive will we be to the thought germs, and more beautiful will be the emanations from the pearly gates of the inspired

The germs of thought, like the winged seeds of the golden dandelion, through the vibrations of the chords of infinity, are borne out into space, to find a receptive brain attuned in harmony with it. wherein it may germinate and bring forth in response to the immutable decree of nature, that all shall produce after its kind, ever in harmony with existing conditions and surrounding circumstances. In response to this law of unfoldment, there is an eternal progression and development into clearer expressions of truth, and brighter evidences creative wisdom and power; and the soul goes forth into the unexplored and uncomprehended realms of futurity, and bathes in the limpid streams of thought, the crystal waters of which lave the

The human mind being dependent upon matter, and being an expression of the action of matter, cannot, in this evolvement, be in the least degree separated from it; therefore, we say they are not separate entities, but are like the drops that make. the Ocean. When the storm king lashes its waves into fury and the lightning's red glare sends a thrill of terror to the agonized heart and conscious soul—causing us to seek to assuage the anger of the storm, by intercessions to the infinite; we give expression to our fears created by the inharmonies of the natural elements by which we are surrounded. Every conscious emotion or expression of the mind, whether uttered or unexpressed, is dependent upon the material world for the potency of its manifestation. Not that the mind may not be acted upon by higher and more subtile forces, than we can submit to the crucial test of the physical senses; or be inspired by higher intelligences; but it is only through the same elements or combination of elements, in a more refined and etherealized condition.

My objector may ask, "May not the spiritual forces of nature speak in audible voices independent of physical organisms, if the elements controling the action of the human mind are so imminent in all their potency and power throughout the universe of matter?" Do not misunderstand my position. The forces of nature existent in the universe, that make up the thought germs, of which all expressions of the mind are the outgrowth, are as legiti mately considered under the cognomen of molecules, as the molecules or combination of molecules that make up any other presentation in nature; but like all other presentations or manifestations are dependent upon conditions to express themselves comprehensively to the finite mind.

The thought germs so beautifully defined, so exuisitely moulded, so etherialized and refined, through the evolutions of time, show the same law of progressive development, through the molecular ction in the atomic world, that is visible in every department of the universe. Compare the present with the past. Note the crudeness of the ideas presented in the earliest decades of your historical records. Think of the achievements in the arts, sciences, and mechanics of the present day; in music, in song, in poesy, in religion, in the moral and political arena. Is there not as great a degree of progressive development as there is in your domestic animals and in the floral kingdom. This progression is not all as many believe, the inspiration from the spiritual world, but the result of the culture of the beautiful blossoms of thought germs that rise and fall with the tides of mental and moral worth and intellectual growth and development

throughout the universe of God. May the sweet angels of inspiration, culture and the survival of the purest, noblest and most holy of thought germs lift the finite mind into the fairy realms of the Omnipotent; and guide the frail barks of human conception to the bestific shores of the infinite; where, in sweet dreams, we shall float away on the ripples of thought-waves, whose beau-tiful crests shall crown the immortal soul with a

Which does a fish become crazy? Ans.-When

glory all arblime.

Beautiful Transformation. Persons who do not pay attention to the developments incident to spiritual circles or seances, miss

some of the most beautiful scenes that ever occupied the attention of intelligent mankind. The following from the note book of a professional reporter is quite interesting:

"At a spiritual seance held at the residence of Mr. A. J. Evans, No. 416 McIlwain street, Phil idelphia, here was a very interesting physical manifestation, worthy of description. The circle was composed of a dozen intelligent persons, about equally divided as to sex. This seance, was conducted in a dark room. After a silent invocation, and singing, a number of lights appeared in different parts of the room; some were stationary; others, without any definite orbits moved at different rates of speed through the space. At one time, a single light, like a brilliant meteor, swiftly shot horizontally across the room, about half way between the floor and the ceiling. Its course was shaped like a corkscrew or paint around a barber's pole. There were many of these lights, none of them emitting any reflection. There was one more attractive than any other and

this one we will attempt to describe. "A small table was placed inside the circle. The lamp was either extinguished or removed from the room. Presently a light appeared and it seemed to rest on the top of the table within a few inches of its edge nearest to the reporter. This light was circular in form and about three-fourths of an inch in diameter. It was stationary.
"'Do you see a light in front of me,' said the re

porter, to the persons seated on each side of him. They replied, we see a beautiful light. "At this moment, Mr. Fisher, medium, seated on the other side of the circle, said to the reporter, 'I

see the spirit of a man, standing along side of you, he gives the name George. The clairvoyant minutely described the apparition, but the reporter did not recognize it. "He appears now in the regalia of an Odd Fellow," said Mr. Fisher.

"'Describe it,' responded the reporter. "The regalia was described, and though it did not correspond, with that used in the present time, yet it was like that in use over twenty-five years ago.
"Ask him if he was an Odd Fellow," said the

"The question was stated, and the reply was 'h nods his head three times affirmatively. As the reporter was about to try this spirit, in regard to Odd Fellowship, as far as strict prudence, would permit, a transformation took place, which attracted attention, and the apparition was for the moment forgotten. The light, apparently on the table, already alluded to, assumed the shape of a right-angled triangle, each side about five-eighths of an inch wide, and three inches in length. The engraving of the two upper sides, consisted of beautiful scroll work. The base of the triangle, exhibited the scroll work, only, as though there was not enough material to make the base as solid as the sides. At the apex formed by the two upper parts of the triangle there appeared a representaion of the human eye, even to the lashes.

The persons seated immediately to the right and left of the reporter, exclaimed, "how beautiful?" "What?" replied the reporter. "That triangle and the eye on the top of it" both

responded, "don't you see it?"
"Yes, it is indeed, not only beautiful, but truly wonderful" said the reporter who now knew that his eyes had not deceived him. A person seated on a line with the face of the triangle several feet distant, was asked what he saw? He replied, "a streak of light."

"Describe it," "It is about three inches in length, and about ne-eighth of an inch in thickness.' This was the edge of the triangle. This pretty scene lasted three or four minutes, and then it began to gradually fade from view, Presently it was suddenly extinguished, like the final spark of a candle wick, that flashes up and then is seen no

The room was relighted by the introduction of the lamp, and the reporter then ascertained that the table had been removed several feet distant from the place where it was, when the room was darkened. It may be proper to remark that a metal jewel, such as was represented, as above stated, is used in one branch of the Independent Order of Odd Fellows.

nomenon at the same seance worthy of mention. As the reporter was seated in a chair, leaning against the wall, there suddenly appeared on his right shoulder an oblong ball of fight, as large as a hen's egg. It was as brilliant as a calcium light, but did not emit tho least ray of reflection. Almost every person in the circle saw lt. The reporter involuntarily jerked his head aside, at the appearance of the light, and before he could say look! it disappeared as quickly as a flash of lightning. There was no heat attending this remarkable occurrence. These are known as spirit lights, and clairvoyant's say they can see human faces in some of them at different times.

# How a Ten-Year-Old Boy First Alarmed

and then Surprised his Mother. Johnny Owens, a shy,blue-eyed boy of ten years, lives with his parents in the small frame house at 217 Second street, Harrison, N. J. He has an unusually large head, and is small for his age. Early in the evening Johnny was sent to bed in the attic with his six-year-old brother. When Mrs. Owens went to call the children to breakfast, at seven o'clock the next morning, a curly head popped out from beneath a pile of bed clothes, and a frightened voice startled her with the question: "Ma, ma, where's Johnny? He ain't been in bed for ever so long, and I'm most scared to death in the dark." Mrs. Owens saw Johnny's clothes in the room, and she therefore thought he had gone to some other room to sleep. She called his name loudly, but ne did not answer. She then searched the house; but no Johnny could be found. None of the neighbors had seen the missing boy. The well and eistern in the yard were thoroughly dragged, and nouiries were made in every street in the town: out without result. Some of the neighbors made a fruitless search along the banks of the Passaic river and in the woods near Arlington, where Johnny frequently played with his schoolmates. Mrs. Owens informed the police in Newark, and then returned home. The mothers in the neighborhood called to sympathize with her. At 11 o'clock, while the women were talking in the kitchen, Johnny, still in his night dress, suddenly appeared. He said that he had just awoke in the cubby hole " over the attic, and he couldn't tell how he got there.

The room in the attic in which Johnny slept is small, and just above the foot of the bed is a square hole in the ceiling, which serves as a ventilator. A

broad board usually covers this hole. To get up through this hole Johnny must have stood up on the foot-board of the bed. Then he could just grasp the edges of it after pushing the board covering He must then have drawn himself up bodaway. ly with his arms. There is no floor over the attic, nd a misstep would have sent his foot through the plaster ceiling. He must have crawled over the beams, and curled up qy the warm chimney close o the rafters. There he awoke in the morning frightened and bewildered. He says that he remembers only that he dreamed in the night of go-

# How he Cured Them.

ing to some high place.—New York Sun.

Many of the congregation made it a part of their ligion to twist their necks out of joint to witness the entrance of every person who passed up the aisle of the church. Being worried one afternoon by this turning practice, Mr. Dean stopped in his "Now you listen to me, and I'll tell you who the

eople are as each one of them comes in. He then went on with his discourse until a gen lemen entered, when he bawled out like an usher: "Deacon A-, who keeps a shop over the

He then went on with his sermon, when presently another man passed in the aisle and he gave his name, residence and occupation: so he continued At length some one opened the door who wa

unknown to Mr. Dean, when he cried out:
"An old man, with drab coat and an old white hat: don't know him-look for yourselves. The congregation was cured.—Cleveland Leader.

Do Nor clog the wheels of enterprise. Judge not thy neighbor. Thou should not calumniate. Thou should not excite quarrels by repeating the words of others. Indulge not in idle vain talk-Speak not words which are to no purpose but

#### BROOKLYN'S LIVELY GHOSTS-WHAT IS IT?

Puzzling Clinton Avenue Residents by their Antics.

BELL RINGING, DOOR SHAKING, AND BRICK THROWING THAT THE POLICE TRIED IN VAIN TO DETECT-MR. SMITH WILL NOT BE SCARED.

A ghost story has been floating about the fash-

ionable neighborhood of Clinton avenue, Brooklyn, for a number of days, and the police have undertaken to investigate it. There is a house at 136 Clinton ave., standing alone. It is occupied by Mr. Edward F. Smith, a builder, and his wife and two daughters. A gentleman and his wife board in the house, and there are no other occupants except the servants. For about two weeks there has been in this house a banging and rattling of doors, and a ringing of the front door bell that has kept the family constantly in a state of excitement. Mr. Smith is cool-headed, and doesn't believe in ghosts or Spiritualism, but he has failed to discover the secret of the mystery. The ringing of the door bell was at first supposed to be the work of a small boy, but when the door was watched, no one could be seen, although the bell continued to ring. Then there were rapid knocks, as though made by a man's fist, and then the side doors leading into the dining room and the kitchen of the extension were violently shaken. Every night, watch was kept but nothing was discovered

On Wednesday night, the police of the Myrtle avenue station were called to the house, and Detective Price took charge of the watch. He stationed officers at the different doors. One watched inside of the front door, and when the bell rang he hastily opened the door before the tinkling had ceased, but only to feel a gust of cold wind. When the side door was shaken, the officer there jumped out, expecting to seize a small boy, but he found nothing. A careful survey was made of the place for wires or strings, but nothing of the kind was

The house is built in the old Knickerbocker style, with Corinthian pillars extending from the porch to the roof, and behind these a person could easily hide himself after ringing the bell, but the officer declares that no one took refuge there when the tricks were played, because he watched. The house stands back from the street about forty feet, and has an iron fence in front of it, but no person was found in the enclosure. There is an alley way a few feet wide which extends back between the building and the house at 140 Clinton avenue. This affords a passage way to the two doors, which were so violently shaken, and an officer watched for an urchin sneaking along in this passage, but to no purpose, although the doors continued to be Ashes and flour were then sprinkled about the doorsteps, and after some more of the noises had been heard, the steps were inspected for footprints, but none could be discovered. The officers were mystified, and Detective Price said that the case was too much for him. He says that while he had his eyes fixed on the front door three distinct raps were made upon it, and no substance was in sight. In the rear part of the alleyway, over the sidewalk, there is a large grape arbor. which is opposite the window in the extension between the two doors. This window was struck by a brick, and a pane of glass was broken. The brick fell close to the window, on the inside.

A throng gathered in front of the house last evening, but up to 9 o'clock the inmates had heard no repetition of the mysterious sounds. They had muffled the door-bell with a handkerchief, and early in the evening began to watch as before.— They say that the noises have never been heard before 9 o'clock. Two police officers curbed the curiosity of the throng, and kept them from blocking up the street. The officers who have io the past patrolled the post in which the house is located laugh at the idea of ghosts having invaded that neighborhood. Capt. McLaughlin and Detective Price, however, unite in saying that they heard noises between 5 and 7 o'clock on Wednesday night.

Mr. Smith, the owner of the house, says very coolly that he can stand it as long as the spirits cau, and that he will not allow himself to be disturbed by the noises. If they continue he intend to permanently muille the bell and make the doors more secure, and then, he says, they may ring and Lad libitum.—New York Sun.



CHILDRENS' COLUMN MAMMA'S BAREFOOT BOY.

BY A. H. POE. Long he listened to the story Of the poet's "Barefoot boy;" Listened, silently in earnest. Caring nought for ball or toy; And the eyes of brown grew browner And the cheeks of pink grew red, While upon his hands he rested

Thoughtfully his curly head.

For awhile he seemed to ponder, Then he slowly went away. To a dim unnoticed corner, Where he sometimes hid in play. There at tasseled boot and stocking Bravely tugged with all his might, Off they came, at last revealing Dimpled balls of pink and white.

Softly, softly, o'er the carpet Strayed the little pearly feet, Till they rested close to mamma Rested blushingly and sweet; Half abashed and half emboldened. Raised his eyes so brown and coy; "Mamma," and the lips were smiling, ""Isn't I 'oor barefoot boy?"

Mrs. Sale Barker tells the following story in her little book, entitled

" WIDE AWAKE." I had a dog once called Fifer: he was a collie, that is, a sort of Scotch sheep dog, and a faithful funny fellow he was. He was very fond indeed of a cat which he had known since she was a kitten, and he used to carry her about in the oddest way, taking her whole head into his mouth. We had another dog, at that time, who disliked cats very much; and if pussy ventured up stairs, he always flew at her. The instant Fifer heard him bark, he knew exactly what it was about, rushed upstairs, and placed himself between the other dog and the Then taking up the cat by the head, he car-

ried her off to the kitchen. He was once the means of recovering the cat when she had been lest. I will tell you how it occurred. One day puss was missing, to the great grief of the servants, who did all they could to try and find her, for she was not only a great pet but good mouser. I was living in London at that time. Days passed, and nothing was heard of the cat. But about a week after, one of the servants, when passing a house in the neighborhood, saw puss basking in the sunshine on the lower window.

He immediately rang the bell, said he was my servant, and claimed the cat as my property. But the servants of the house refused to give her up, and said, "The cat is ours, and is such a good one we don't want to part with her. You can't prove that she is yours." The man stood his ground, being quite sure he was not mistaken. Suddenly he bethought himself of a proof of her identity. He ran home and fetched Fifer, who, the instant he saw his friend, made the most extravagant gestures of delight. The cat was equally delighted, and escaping from those who held her, rushed into Fifer's embrace, and the two animals rolled over and over. perfectly enchanted to meet again. Then Fifer took the cat in his mouth to carry her home. The servants of the house stood by astounded.

They could no longer dispute the claim, but before letting puss go they sent for their master to see this strange sight.

## A Communistic Society.

A Communistic society, called Amana, occupies a tract of fertile land near lowa City, and has 1,724 are seven villages, and in each a

# THE UPHILLS OF LIFE.

TWO LITTLE WAIFS—FATHERLESS AND MOTHER LESS, AND WORKING THEIR WAY FROM

GEORGIA TO BUFFALO. This affecting little story is told by the New York

A bright, black-eyed little fellow, clad in rough but warm clothing, and looking clean and neat, entered the Temperance Dining Rooms in Market street, Newark, on Friday evening, and said to Mrs. Brothington, the proprietress:

"Missus, will you give me and Liz something to

eat for a quarter?

When Mrs. Brothington inquired who he meant by "Liz," the boy brought a little girl into the room and said: "Here she be." She was a wee thing, and her large blue eyes, and gold-colored curly hair attracted the attention of the customers at the tables. The boy said that she was his sister, that she was seven years of age, and he was ten. His name was Robbie Hurd, and she was Lizzie Hurd. They were born in Buffalo, but their parents moved to Savannah, Georgia, when Lizzie was two years of age. Two years afterward their mother died, and their father, who was a porter in a store, had a hard time of it in caring for them. Robbie helped him a little after he was seven years of age. selling papers and blacking boots. After their father died, five months ago, the children were left penniless. Robbie remembered that he had friends in or near Buffalo, and he resolved to make his way

to that city with his sister.
"Some good folks," said Robbie, "they give me some money, an' they give Liz some new clothes, an' we got as far as Raleigh all right. Then we got, an' I sold fruit and blacked boots there for two weeks, and saved three dollars. We got on a train an' we got to Richmond for a'most nothin', where we stayed until a man sent us to Baltimore on a ship. The Christian women kept us at their place for some time, an' then we just got on the car and the conductor took us to Philadelphia, an' there we stayed sellin' papers till Tuesday, when we started for Newark. We begged on the way, an' we was took some ways on the railroad, but we had

to walk from Elizabeth." "What we goin' to do now? Why, we's a goin' to New York, and I'm-goin' to black boots till I get money to go to Buffalo. I've saved four dollars an' thirty cents, besides the quarter for supper Afraid of New York! No, mam, for we'll make

our way, an' we'll be all right in Buffalo." Then the girl said with pride that she had \$1.42 saved, and that she would help Robbie. Mrs. Brothington gave the two waifs a good supper, and told them to keep their money. A purse of \$2.15 was made up, and the little ones started for New York.

#### DOMESTIC RECIPES.

Salt will curdle new milk; hence in preparing milk porridge, gravies, etc., the salt should not be added until the dish is prepared. To Prevent Rust.—To prevent rust on stoves, oil

them with sweet oil. This does not make a bad smell when the stoves are heated again. Candy.—One-half teacupful of water, the same of vinegar, two coffeecupsful of sugar, essence of

nto a large pan to cool. Improved Tea.—A French chemist asserts that if the be ground like coffee immediately before hot water is poured upon it, it will yield nearly double

emon or vanilla; boil twenty minutes, then pour

he amont of its exhilerating qualities. Apple Float.-Take one pint of stewed apples, sweeten and flavor to suit the taste; when cold, and just before you desire to serve, add the whites of four eggs, stir into the apple, serve with cream

and sponge cake. To Remove Stains on Spoons.—To remove stains on spoons, caused by using them for boiled eggs, ake a little common salt, moistened, between the thumb and finger, and briskly rub the stains, which

will soon disappear. To Keep Butter .- A good plan for keeping butter, is to wrap each churning in cloth dipped in strong brine, and to pack it in a box or barrel of dry salt. It does not become too salt, and is as good in winter as when new

Honey Soap.—Cut thin two pounds of yellow

until it is melted, then add one-quarter of a pound of honey, five cents worth of oil of cinnamon; boil all together ten minutes, pour it out, let it stand until the next day. It is then ready for use. If made by these directions it is a very superior soap. Raspberry Trifle. Lay in a deep glass slices of ponge or any other delicate cake. Pour over, cream or any clear juice from preserves; then spread on a layer of raspberry jam—half an inch

thick. Pour over this a pint of boilied custard made of yolks of three eggs, and frost the tops with the whites beaten to a froth and sweetened, and browned with a salamander. Ouster Plant .- Put oyster plant to soak in cold water one hour before you wish to cook; then scrape and cut in pieces about one inch in size; place in an earthen saucepan in cold water enough to cover them; they require about one hour to cook; when they are soft, add one pint of milk, six

butter crackers rolled fine, and a lump of butter as

large as an egg; one teaspoonful of salt; a little Orange Sauce.—Pare off as thin as you can the yellow rind of two Selville oranges, cut into very thin shreds, and boil them in water for five minutes. Melt a piece of butter in a saucepan, add a tablespoonful of flour and stir until it begins to color, add a gill of stock, salt and pepper to suit the taste, the juice of the oranges, a good pinch of sugar and the boiled rinds, and stir the same until it

boils, then serve.

Cranberry Sauce.-After removing all soft beries, wash thoroughly, place for about two minutes in scalding water, remove, and to every pound of fruit add three-quarters of a pound granulated sugar and a half pint water; stew together over a moderate but steady fire. Be careful to cover and not to stir the fruit, but occasionally shake the vessel or apply a gentle heat if in any danger of sticking or burning. If attention to these particulars be given, the berries will retain their shape to a considerable extent, which adds greatly to their appearance on the table. Boil from five to seven minutes, remove from fire, turn into a deep dish and set aside to cool. If to be kept, they can be put up at once in air-tight jars.

Ammonia and its Uses .- Put a teaspoonful of ammonia in a quart of warm soap suds, dip a cloth in it and go over your spoiled pants, and see how rapidly the dirt will disappear; no scrubbing will be necessary. It will cleanse and brighten won-derfully. To a pint of hot suds add a teaspoonful of the spirits, dip in your forks and spoons, or whatever else you have to clean, rub with a soft brush and finish with a chamois skin. For washing windows and mirrors it has no equal. It will remove grease from all fabrics, without injuring the garment. Put on the ammonia nearly clear, lay blotting paper over, and set a hot iron on it for moment. Also a few drops in water will cleanse and whiten laces and muslins beautifully. A few drops in a bowl of water, if the skin be oily, will remove all greasiness and disagreeable odors. Added to a footbath, it will remove the disagreeable smell natural to the feet in warm weather.

Boiled Apples.-A friend who knows about good things to eat, writes us that "the readers of The Golden Rule ought to be impressed with the fact that about the nicest morsel that ever tickled the palate, is a boiled apple,—not boiled like a potato, nor steamed like a pudding, but as follows: Place layer of fair-skinned Baldwins-or any nice varie-—in the stew-pan, with about a quarter of an inch of water. Throw on about one-half cup sugar to six good-sizod apples, and boil until the apples are horoughly cooked and the syrup nearly thick enough for jelly. After one trial, no one would for any consideration, have fair-skinned apples peeled. The skins contain a very large share of the pictous-jelly making-substances, and impart a flavor impossible to obtain otherwise." He also says that "A wise housekeeper, instead of throwing away the skins and cores of sound pie apples, would use them for jelly. A tumbler full of the richest sort can thus be obtained from a dozen apples; Boil the skins, etc., a few minutes, and strain. Add a little sugar to the liquid and boil until right to turn into the tumbler.—Ex.

A PATE of kid side-lacced women's boots was made from the stock in just eleven minutes in sight of visitors at a large shoe manufactory in Lynn,

Mass., recently.



'A little nonsense, now and then, Is relished by the best of men."

DAVID AND GOLIATH .- When little David, with his sling slew Goliath, such a thing never entered

"VARIETY, veracity, velocity," is the motto on a newspaper printed in France nearly three-fourths of a century ago.

MANY a man who assumes or presumes to be a pulpit orator, might have been of some benefit to his country had he followed the plough.

EARTHLY TIES .- The Public Ledger says that railroads have more earthly ties than anything else Not so,-vegetation beats the roads an hundred-

NOVEL BUSINESS. - A novel business is announced, that of persons sitting up with the sick at the rate of \$1.50 per night—delirium tremens,

THE OLDEST BERRY .-- "George, what is the oldest berry in the world?" asked a professor of botany in the course of instructing his pupil. "The elderberry," replied the hopeful boy.

A RECENTLY arrived domestic was ordered by the mistress of the house to look and tell her which way the weather vane was pointing. "Faith, mum, it's not pinting at all, at all, but standing quite still enthirely.

A LOAFER.—Schoolmaster: "Come up here, second class. Can you tell me the greatest loafer in the world?"

"Yes, sir," said a lisping boy of five summers; ' the baker that makes the mos' loafs."

AT A religious meeting of colored folks, the unpleached divine after the sermon, rose and said to the congregation: "Dearly belubbed brudderens and sisteruns, dar will be a religious meetin' held in dis heah place nex' Sunday ebening, de Lord willin'; but dar will be one held anyhow on Sunday week, wedder or no."

NOT A RETORT COURTEOUS .- A young man, visiting the beau ideal of his affections, met his rival there, who was many years older. Desiring to twit him in the presence of the charmer, asked him how old he was

"I cannot tell exactly," replied the man of years, but I can tell you that an ass is older at twenty than a man at sixty." E PLURIBUS UNUM.—In a country church a melt-

ing sermon was preached, or, in other words, everybody present was melted to tears, except one man His strict indifference was the subject of remark, and when asked why he did not weep like the others, he replied, "he would have done so, but he did not belong to the same parish?"

PUNCTUATION.—The importance of properly punctuating words in written compositions is apparent in the following: A few years ago an ardent admirer of a beautiful and graceful danseuse, in criticising her performance, wrote, "She is pure innocence." Judge of his dismay and her horror, upon reading the printed criticism in the next morning's paper: "She is pure in no sense."

THE FLYING ANGELS .- The Boston Investigator is responsible for the following.
"Mamma, what is a dear angel?"

"Well," replied the mother, "an angel is a good little child that flies." "But mamma, why does papa call my governess a dear angel?" "Well," exclaimed the mother, after a moment's

pause," she's going to fly immediately." ANCIENT-HISTORY .- "John Jones, do you re member the story of David and Goliath?"

"Yes, sir."

"David was a tavern ke "How about Goliah?" " He was intemperate."

"How do you make that out?" "Why David made a sling and Goliath was slewed by it." Jones was placed at the head of his class and two marks were given him as a reward for merit.

Scene in the Garden.—A woman who took great pride in cultivating her flower garden, had a collection of "sweet Williams," "bouncing Betsies," "four o'clocks," "lady-slippers," etc. One day the husband, while perambulating the garden, removed all the "sweet Williams." "What upon earth," exclaimed the wife, "did you tear up all my 'sweet Williams' for, and leave the 'bouncing Betsies' that are not near so

"Look here, wife," replied the husband, "I admire 'Betsies' all the time, but I won't have any Williams 'on the premises." "O, you wretch"—here the wife burst into tears and retired into the house.

OLD NOAH AGAIN.—Here is the latest joke about old Noah: The story of the flood having been read by the head of the family, as a branch of the usual domestic worship, he questioned the youthful members thereof, so as to impress the wonderful event on their tender minds. Among other questions, the paternal parent desired to know if any of the children would give a reason why the raven did not come back to the ark.

Little Mary sald, "because it got drowned."
"Another said, "because its wings got wet, and could not fly back. Little Johnny, a bright boy, for one of his age, said, "why, Noah and his family and all them ani mals and other things, got seasick for forty days

and forty nights, and everything was so unpleasant

that the raven didn't want to come back."

PREDESTINATION .- "Do you believe in predestination?" said the captain of a Mississippi steamer to a clergyman who happened to be traveling with

"Of course I do." "And you also believe that what is to be, will "Certainly."

"Well, I'm glad to hear it." "Why?"

"Because I intend to pass that boat ahead in 15 onsecutive minutes, if there be any virtue in pine knots and loaded safety valves. So don't be alarmed, for if the boiler ain't to bust, then it Here the clergyman began putting on his hat,

and looked very much like backing out, which the captain observing, he said: "I thought you said you believed in predestination, and what is to be, will be." "So I do, but I prefer being as far off as I can

get, when it takes place." SINGULAR MISAPPREHENSION.—The following anecdote, respecting a cleagyman in Lancashire England, shows the importance of all public speak-

ers articulating distinctly. He took for his text the the 21st verse of the 19th chapter of Luke, in these words: "For I feared thee because thou art an austere man; thou takest up that thou laidst not down, and reapest that thou didst not sow." Upon paying his usual visit to his parishioners, he found that a servant girl, who had been one of his attentive listeners, understood him to say, "I feared thee because thou art an oysterman." She was very fond of oysters, stewed, or roasted, out she never once thought that an oysterman was

bad fellow, although he picked up oysters that he never laid down, or reaped them where he did not The servant girl became quite melancholy on the subject, and she resolved never to indulge in another "bowl of stewed," for the Bible interdicted

it; and, further than this, she never would cook another oyster for anybody.

Her mind, however, became settled as to the

matter of fact when the clergyman fold her that she had misunderstood him; he said, sustere man, and not oysterman. This relieved the woman of the false impression, and the event was a wholesome warning to the clergyman to speak more plainly in the future,

If the New York "cops" succeed in catching the ghost they should have its photograph taken at once and a copy thereof forwarded to this office for publication. The likeness of a metropolitan ghost would be a sensation tof the Times. Death's Alarm.

The editor of the Gardiner Journal recently had a narrow escape from death, his horse running away as he hung in the wheel. He thus describes his sensation: "Oh, can't some of my spirit friends do something to help me out of this scrape?" beseechingly I said or thought. It was a prayer not laid down in the books, and perhaps the form was not staid nor formal. Short as it was it did me goed. I saw then crowds of spirits around me -part of whom I knew. I do not see what they can do, I thought, and as they seemed to hover around the front part of the wagon, and over the horse, I wondered how they kept up with him. Then I thought perhaps they will take the old horse's strength away, but I couldn't see very clearly how they were to do this—for Old Robin was a hard customer to 'dematerialize.' I probably should have lived but a few seconds longer. The reins have worn off upon the wheel just when my strength was all gone. Had I died, people would pityingly have said it was a horrible de thbut really I suffered very little. All the pain I have had up to now has not been equal to what I suffered last summer in a day from the bite of an insect. The shock was such that my nerves of sensation were benumbed. I had no fear; in fact there was a physical sort of feeling that it was a bundle about three feet long, with a sort of handle to it (which was my left leg, probably), that was bouncing along over the ground, which I was trying to untangle. Then there was another self who had to take care of the wheel, untangle the rein, talk to Old Robin, yell to the dog, and attend to matters generally; while the third self seemed to do the thinking, and I kind of liked that one the best. I had often heard that in such crises as these, one's whole life passes in review before him, and I thought of that fact, but I had no such experience. I had only one regret for decds done or left undone, and that was that I had neglected my usual custom of taking accident tickets, and this regret I felt ashamed of. My only thought was of my wife. The knowledge that I have failed death unflinchingly is not without satisfactice to me, and there is a something that I feel, which I cannot describe, that assures me that there were more powerful influences than my own comforting and sustaining me. My religious friends will say it was the Good Father, and it matters not what we call it, the feeling is the same. I do not feel of sufficient consequence to merit God's special providence, but that loving friends from the other sphere may have comforted and sustained me is not repugnant to my common sense, and does not lessen my idea of the goodness and greatness of the

Creator. AN EXCELLENT SCHOOL.—The Belvidere (N. J.) Seminary, under the management of Belie Bush, is in a highly flourishing condition. She has a fine school, and through her energy, ability and good management, not only makes it worthy of the patronage of the liberal public, but despite the hard times, makes it a success.—Religio-Philo. Journal.

A STRAW will make an impression on the rirgin snow; but let the snow remain but a short time and a horse's hoof can hardly penetrate it. So it is with the youthful mind. A trifling word may make an impression on it, but after a few years the most powerful appeals may cease to influence it. Think of this, ye who have the training of the infant mind, and have such impressions thereon, as will be safe for it to carry amid the follies and temptations of this world. Church Union, N. Y.

MRS. SUSAN GOODHUE WAGNER, of Fort Seneca, Seneca county, Ohio, says: "Allow me to express my gratification and delight at the general tone and tenor of your paper and it saying this I express the thought and opinions of others who have also perused your paper. They consider its contents, chaste, pure and scientific, and approve of your unselfish course towards mediums, for while we may abhor impostors and uphold only the good and true, we have no sympathy or admiration for those who sustain a few favorites and condemn unfairly all other mediums,

boarding house sufficient to accommodate the population of the village. To these all the people go to get their meals, the hour for which is given by a bell from a central tower; there are also laundries, where all washing and ironing is done, so that no housekeeping is done in the families; which leaves the members to other departments of labor, and every member of the society has something to do. Once in every year the executive officers make an annuity apportionment to each family or single individual, which is to be for use that year for personal expenses. There is in every village a store, in which all kinds of goods are kept, and which are delivered to members of the society without profit; a record of each person's purchases is kept, and at the end of the year the amount is deducted from the annuity, so that very little monry is used. If member withdraws from the society, what he puts in is returned, without interest or increase. If a member dies, who is the head of a family, his share or interest in the society is divided among his legal heirs and placed to their credit on the books of the society. There are three physicians, whose duty it is to visit the sick. Their medicines and teams are supplied by the society. So also schools are main-

A Great Curiosity. In excavating a well at Castleton, (Vt.,) recently bone of some unknown animal was dug out nine feet below the surface. The formation in which it was found is glacial sand and boulders. One boulder was so large that it was found necessary to reduce it in size before it could be removed. This boulder was originally from the conglomerate formation extending along the west side of the Green Mountains in Starksboro', Lincoln, and Ripton. The different layers of earth lying above this bone had never been disturbed since deposited there during the glacial period. This is one of the most emarkable instances of entiquity of vertebrate remains yet coming to light in the State, and by far antedates the fossil whale and elephant found many years ago, which have been reported.

Mr. Beecher is reported by the Brooklyn Eagle as saying that "Before men knew of Africa and great deluge, and so far as they could see the whole were saved in an ark. But to suppose that all the earth was destroyed, and that twos or sevens of preserved in the ark, was too much for him to swallow. How could Noah gather or stow away

liatomic dephlogistication, tends indubitably to atrophic degeneration. Hence:

5. Three gizzards are the resultant acquisition .-Sunday Tribune, Rochester, N. Y.

to take breath. "Go on, sir, what did he do?" said the Judge.

# Hard to Swallow.

America and the vast oceans, and when they supposed the earth to be flat, no doubt there was a earth was covered with water, and some beasts every creature down to a bug or mosquito were couples or sevens of over 500,000 different animals?"

A MERE TRIFLE.—The turkey is possessed of one gizzard, though sometimes it has been known to have two, and in rare instances three. This s accounted for on scientific grounds as follows: 1. The aggregation of bioplastic germs evidences an irresistible tendency to correllate their molecules in inverse ratio to the capillary processes of 2. This differentation, when intersociated with

The formative process are contra-acted upon by the abnormal retardation of the bathybian protozoa; which— 4. Circumlocates and re-evolves in polyformous superficles the corpuscles in indurated and semigelatinous matter, its functional attributes rehabiliated: and, therefore,

FORENSIC OUTBURST.—"May it please this honorable court, and you, gentlemen of the jury; rhe defendant in this case did willfully and with malice aforethought, with all the fury of a tiger fresh from the tangled jungle,—with all the terrible frenzy of a black maned African iion, just emerged from the hidden depths of the wild wilderness,—with all the strength of Sampson and Goliath, did then and here seize my inoffensive client by the collar,"here the young candidate for forensic fame paused

"Do!" responded the youthful disciple of Black-stone, "why he tore my client's shirt,"